



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

Ah, the earth's best can be but the earth's best.—*Robert Browning.*

All our actions influence our character. What we do makes us what we are.

There is no better excess in the world than the excess of gratitude.—*La Bruyere.*

Man can not stay the mightiness of the march of his love.—*Bishop Wilberforce.*

We often do more good by our sympathy than by our labor.—*Canon Farrar.*

How patiently God works to teach us! How long He waits for us to learn the lesson!—*Ruskin.*

If you would not cease to love mankind, you must not cease to do them good.—*Maria Eschenbach.*

The blessedness of life depends far more upon its interest than upon its comforts.—*MacDonald.*

Human knowledge and thought combined can only spell the first letter of the alphabet of Thy Love.

The heart needs not for its heaven much space, nor many stars therein, if only the star of love has risen.—*Richter.*

If I am building a mountain and stop before the last basketful of earth is placed on the summit, I have failed.—*Confucius.*

A perfect gentleman is never reserved, but sweetly and entirely open, so far as it is good for others, or possible that he should be.—*Ruskin.*

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler.*

Did you ever observe that there is not one word about the vices of the poor in the Bible—from beginning to end?—*George MacDonald.*

Nothing in this world can be more true than that education of the head without the heart simply increases the power of crime; the great danger of this country to-day is from a want of education of the heart.—*George A. Angell.*

The most solid comfort one can fall back upon is the thought that the business of one's life is to help, in some small, nibbling way, to reduce the sum of ignorance, degradation, and misery on the face of this beautiful earth.—*George Eliot.*

I think all of us come to feel very strongly, as we grow older, that what we get from fellow men in all the close and pressing contacts into which life brings us with one another, depends not nearly so much upon what the men are whom we touch, as upon what sort of men we are who touch them.—*Phillips Brooks.*

It is an absurd idea to attempt to fence with time, when a thing must come in the course of an hour or two. What is it, after all, the small delay you can produce? The click of a few more seconds in the clock-work, before the hammer smites its angry warning on the bell, and leaves echoes of pain writhing through the poor bronze,—that is Time.—*Marion Crawford.*

## TRANSFIGURATION.

Inspiration Discourse by W. J. Colville, Delivered at Irving Hall, San Francisco, Sunday Morning, Feb. 5, 1888.

[Repeated expressly for the Golden Gate.]

Having often been requested to speak on the spiritual meaning of the transfiguration of Jesus, as recorded in the gospels, we have decided to endeavor, in our elucidation of this most remarkable narrative, to particularly call attention to those phases of the subject which are alike applicable to the actual condition of humanity at the present hour, or any number of centuries ago.

As the story only claims to be the narration of a vision, its figurative or correspondential character at once suggests itself. The points of the story are briefly these: Jesus goes to the top of a high mountain, taking with him his three most advanced Disciples, Peter, James, and John. When they have arrived at the summit, the garments of Jesus are like a sheen of light, and his countenance appears so gloriously bright that the three men, accustomed though they are to intimacy with his ordinary appearance, fall prostrate on the earth; then Moses and Elias appear to them from out a cloud. Seeing them as soon as they recover the powers of speech, the three Disciples urge the desirability of erecting three tabernacles, one for Jesus, one for Moses, and one for Elias; but when they have finished speaking they see no man save Jesus only. Such in barest outline is the marvelous record from which we shall attempt to gather instruction, thoughts, and lessons to-day.

Let us for a moment transport ourselves in mind to the scene where the vision is said to have been beheld. Significant, indeed, is the account of its being seen on the top of a high mountain, a figure of speech which incessantly occurs in the Scriptures in connection with states of spiritual exaltation, moral and intellectual enlightenment, and conquest over enemies.

More than three thousand years ago, according to the Pentateuch, Moses received the Ten Commandments from the hand of Jehovah, on tables of stone, written upon by the divine hand, upon the top of an Arabian mountain, while the multitude at the base were enveloped in thick darkness, while their eyes were so weak that after Moses had come down from the mountain into their midst, they could not gaze upon his features until he had covered his face with a veil. How striking the resemblance between the glorified countenance of Moses at the time of the giving of the law to the Hebrews in the desert and the transfigured countenance of Jesus when Moses re-appeared upon a mountain top in Asia Minor.

The correspondence of a mountain is not far to seek. Mountainous districts are peculiarly salubrious; there is far less disease and far fewer early deaths on high ground than in low-lying valleys. Miasmatic emanations do not reach those lofty heights. In India, during the Summer season every year, when the climate in all the cities is so oppressive to Europeans that they can scarcely endure it, the mountainous region round about is healthy and invigorating. Scarcely ever does a Western traveler to the far Orient suffer severely from the climate if he can take refuge in the mountains during the hottest portion of the year.

In Europe, when the cities of the Italian plain lie smeltering under the Summer sun, Alpine tourists are encountering bracing air wafted to them from snow clad peaks, whose ermine robes are never melted, even though the torrid rays of the Summer sun scorch to death every flower and blade of grass in the low-lying districts. The air is always pure on mountain heights, no matter what form of fell disorder may be raging in the valleys. So universally is this fact recognized that physicians the world over prescribe mountain air as an effectual antidote to disorders considered incurable while the patient remains on lesser elevations.

In the religious thought of the world we find the sacredness of mountain heights a peculiarly conspicuous feature. Temples were almost always built on high ground,

and it was a common belief among the ancients that divinities dwelt on mountains, and specially was it felt among the Jews in olden times that God could fight for them on mountain tops, and nowhere else. One of the interpretations given of the name, Jehovah, (Yahveh) by some authorities, is "the god of the mountains," a deity who was ever at home in high latitudes, but utterly out of his element on low land.

Puerile as this definition would be of the Supreme Being, if any allusion to the Infinite were contained in it, it accords so precisely with the universal beliefs of ancient peoples that it is but one out of many instances, all going to prove that the Israelites shared a common faith with the great mass of humanity, even though at certain periods of the world's history they have undoubtedly been the custodians of a particularly pure and noble monotheism, while Jewish influence the world over has liberally contributed to the advancement of morals, science, philosophy and art.

But to discard the more external meanings of Bible mountains, let us at once give way for the spiritual interpretation which lies so thinly veiled in the literal dress which drapes without concealing its majestic features that any child of ordinary intelligence need not err in learning the lessons such narratives as the account of the transfiguration enforce. As a mountain is a lofty height up which no one can climb without an effort, as when once gained it secures a commanding view of surrounding scenery invisible in the valley, as it frequently rains down into the valleys when it is clear upon the hill-tops, as clouds hang frequently about the mountain sides, obscuring its summit and completely hiding the celestial panorama we can gaze at, when on its summit, the mountain fully represents a state of mind attained alone through earnest and oftentimes laborious effort, a mental state above the doubts, fears, worries, and vexations of every-day existence, a state which once reached allows the one who has attained it to gaze henceforth on spiritual glories undiscernible to all save those who have scaled the rocky peaks upon whose towers one may see the pageant of the heavens and not the dust of earth; on mountain heights ever so far above the noise, and strife, and bustle of ordinary affairs that we are, indeed, in a fairy region, a charmed estate where music not of earth and sights unknown to mortal observation entrance our eyes and ears with glimpses of the realms eternal.

The everlasting hills! What a sublime expression that is. How calm, strong, and satisfied the mountains seem! How they seem to smile, half disdainfully and half compassionately at the little nervous enterprises of the ever changing towns and hamlets at their base.

It is not a foolish speculation which leads many to inquire if God is not nearer to us on the mountains than in the valleys. He is not nearer to us, but we are apt to be consciously nearer to Him. The vastness of the solitudes brings us into closer relations with our inner selves, and through the highest in us we can alone approach the highest in the universe. Mountain solitudes are often so terribly oppressive to the external mind that the brain reels, reason totters, and insanity ensues. We have heard of many men—some of them mere youths—who have become maniacs through tending sheep alone on mountain heights. Such experiences were frequently alluded to in ancient works on occultism, where initiatory rites were spoken of as entailing the utmost danger and distress on the weak and faltering, while the strong, persistent, and courageous neophytes grew stronger and more gifted with every trial they encountered, till, at length, they rose superior to every dread, and came off triumphant victors over sense and its seductions.

It may be in place here to allude briefly to an article published a few months ago in the *Two Worlds*, a recently started English spiritualistic newspaper, edited by Mrs. E. H. Britten. The article is entitled "Practical Occultism," and the writer is styled "One Who Knows." This article has been copied by Dr. J. R. Buchanan into the January number of his *Journal of Man*, accompanied by editorial comments of his own which are, on the whole, extremely reasonable, as they are to the effect that no kind of occult discipline, which dis-

qualifies one for the performance of the regularly appointed duties of life, can be as much a blessing as a drawback to the progress of humanity.

This is just the point we want to emphasize, and it needs especial emphasis at this particular time when occult studies are being pursued, or, at least, looked into by the most intelligent persons everywhere, while, as may be expected, there are many bats in human form ready, if possible, to eclipse the sunshine because they are too blind to appreciate its radiance.

Esoterically considered, the New Testament agrees exactly with the Hindoo Vedas, and every other pure and ancient Scripture designed to preserve a concise record of spiritual discovery upon the earth in the exact language of precise and unchanging correspondence. The recent publication of the "Bhagavad Gita or the Lord's Lay," in a new form, by Mohini M. Chatterji, with copious annotations and references to the Christian Scriptures, has furnished a fresh proof of the striking similarity of one inspired form of teaching to another.

All inspired writers point to the one and only means of reaching a knowledge of truth, so far as to make it practical in every relation of existence, and that is by going up, or, in other words, going in to the mountain of the higher, which is the inner nature, there to discover the pearl of great price which lies buried in the depths of man's spiritual being, so as to be able when that pearl is found to carry it out into all the family and business transactions of life, till, at length, there is a new earth or external state of justice and purity, as well as a new heaven or higher and deeper internal realization of things divine.

To pay especial attention to the details of the story we are now specially considering, let us note the three Disciples accompanying Jesus up the mountain. We find these three going with him wherever he went. John was the most beloved and intimate of all, but Peter, James, and John were his constant followers and immediate attendants. They suggest to us the three representative orders of human faculties we all recognize: the moral, the intellectual, and the physical, while Jesus represents the immortal soul. All our faculties must go up to the summit of the mountain, or, in other words, our entire nature, classified as it may be in three grand divisions, must be employed in the discovery, diffusion and application of spiritual knowledge to the diversified needs of our common humanity.

Every one needs a time for mountain climbing, and a place which may be to him a holy mountain so far as outward isolation from the busy world can make it so. When it is asked why the Orientals are said to attain spiritual altitudes more readily than members of the bustling communities of the Western world, the answer is invariably the same. The Hindoos reply: "We live nearer to the soul of the universe than you do; we care less about money, rank and fashion; we spend less time and thought upon external things than you, and, as a consequence, we have our reward; we seek spiritual bread, and we get it; you seek the stone of worldly honors and distinctions and you get them; according to your desires, so are the answers to your prayers, for all desire and effort is prayer, and as you pray, so you are answered, no matter to whom you pray or what you pray for."

The great question for modern moralists, yes, and for physiologists, also, to consider is the relation of external striving to health and purity. It may sound to some a worn-out platitude that you are destroying your national health and undermining the very foundations of future greatness; but, nevertheless, this very truth needs to be sounded, as with the voice of a trumpet sounding an alarm, in the ears of all heads of families and public instructors throughout the land. Morality can not be taught successfully to youth except by example of mammon worship. The influences surrounding a forming mind, subtle, unseen, usually unrecognized influences are what tend to develop character far more effectively than any amount of routine instruction. There is everything in a pure, healthy, invigorating, mental atmosphere; the moral air a child breathes in unconsciously is what molds his temper of thought and character, not

the scholastic drill which is often a painful and unwelcome strain on the intellectual faculties.

If, as Dr. Buchanan prophesies, psychometry is to be the dawn of a new civilization, psychometry, which means, literally, soul measurement, another term for psychical perception, must be utilized in tracing the effects of unseen influences on the trine constitution of man. The question is constantly raised as to the education of sensitives; crammed scholastics they had better never be, for the less they are burdened with pedantic technicalities, the freer and sweeter will be their inspirations; but can any one doubt that something very practical can be accomplished in the way of helping to unfold psychic powers and perceptions naturally?

In the *Two Worlds*, "Schools for the Prophets" is discussed, and we believe Mrs. Britten herself, and many of her most intelligent correspondents, are strongly in favor of doing something practical in the way of assisting sensitives to unfold and use their powers under the best possible conditions. Speaking for ourselves, we are not much in favor of endowed and incorporated institutions for such a purpose, as trustees and directors are too frequently the most dogmatic and intolerant of men. They may have excellent, financial and executive ability in the business world; but spiritual gifts are not in the market to be auctioned off to the highest bidder. You can not purchase the gift of the spirit for money; thus if a college for sensitives were established, or a home for incipient mediums, there are very great dangers to be feared, lest falling into the hands of dogmatists it should develop into nothing better than a mesmeric baguet, in which all the subjects were connected by means of invisible wires of thought with some centralizing and controlling power, not spiritual, but material.

The gospel story of the transfiguration need not be considered as a literal historical fact, if one does not so desire to consider it, as its spiritual import is universal. The evangelists tell us of certain methods being adopted and certain ends obtained. We may say then, in a certain sense, a challenge is thrown out to the world; let whoever will pick up the gauntlets. Jesus, the central figure, is exoterically whoever fills the position of a great and advanced teacher; esoterically, he is the spiritual nature in all mankind. The Great Teacher gathers together those of his followers who are prepared to receive a higher lesson in divine truth on the top of a mountain, and there is transfigured before them. Far away from the strife and bustle of the noisy, mercenary, contentious world they are brought face to face with the sublimest aspects of truth the world has ever witnessed; Moses and Elias appear to them. If this is literal history, then they receive on that high altitude, in the clear, bracing air, a proof of human immortality they could never receive on the low tablelands or in the valleys. If only the spirit of the story be regarded, then, what is Moses but an embodiment of the ancient Hebrew law, or what is Elijah but ancient prophecy personified?

Let us look at Moses in the light of law for a few moments, and then at Elijah in the light of prophecy. Flippant, would-be critics may dismiss biblical narratives with a contemptuous sneer, because the hidden treasure has to be dug out of the mine, and they have neither inclination nor ability to dig it out; but to the student of life's mysteries, to the reverent inquirer into the secrets of the universe, every page in all the Scriptures of the earth glows with the light of a hidden flame, whose guiding light ever beckons the world on to higher and ever higher attainments. The true theory of evolution is more plainly exemplified in Bible history than in all the treatises of Darwin and his followers, even the latest scientific speculations concerning natural selection, and the survival of the fittest are all magnificently illustrated in scripture stories.

There can be but little question to-day among those whose researches are something more than despicably superficial of the existence in remote ages in Egypt of a splendid spiritual dynasty, of which the most powerful and glorious kingly dynasty was but the outward shadow. Chronologists inform us that Egypt was ruled by gods for 13,900 years prior to the reign of

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## Transfiguration.—By W. J. Colville.

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demi-gods, who, in their turn, were succeeded by Pharaohs, who were just mortal men, native princes.

Stripping ancient history of all its fantastic apparel, and letting ancient phraseology melt into modern terms of speech; indeed, employing the gospel interpretation as a working hypothesis in deciphering the hieroglyphics of the past, the words, "They were called gods, on whom the spirit of God (the Eternal) came," we can readily perceive how the Jews (the word Jew really means an enlightened person, not necessarily a relative by blood of any special human ancestor) in the days of Moses, probably a contemporary of Sesostris the Great, borrowed and never returned, i. e., carried out of Egypt, the most valuable treasures of wisdom which they looked up at length in the written cases of their correspondentially written scriptures; the Mosaic law was then a perpetuation of a system of legislation, dating back no doubt to the sunken Atlantis, from which actual (not fabulous) country, Egypt received her first impressions of science and religion. The Atlantean heroes and wise men who colonized Egypt were the gods who ruled the country for nearly 14,000 years in the long ago.

The most ancient law buried in the letter of external Mosaicism, was and is the one divine law of truth. It is the universal, spiritual, natural law, to transgress which is sin. This law never changes; it is absolutely immutable, like its author and sustainer, God. When law is transgressed, and not till then, do we see how perfectly at one are all the religious systems and bibles of the world. The unity of law is to be found only in its spirit; its letter killeth, and that which kills also dies, while its spirit giveth life, and therefore lives forever. The great paradox of the New Testament is the presentation of diametrical opposites in the life and teaching of the ideal man. Jesus is constantly represented in the two-fold capacity of law destroyer and law fulfiller. In the Sermon on the Mount, he disallows the letter of Hebrew legislation in its every particular, and attributes the enforcement of antiquated customs to a spirit of servile submission to the traditions of the past.

How can the law be destroyed in letter but fulfilled in spirit? How can we in this day, in this land, completely set aside the letter of the ancient law, and at the same time enforce its spirit in every particular? Take the Sabbath law as an example. The old Jewish institutes concerning Sabbath observance, are literally so repellant to the spirit of human liberty and even justice, that we shrink with horror from the thought that a human being was ever put to death for working on the seventh day. We can have no sympathy with the old blue law of New England, which ordained heavy fines and imprisonment for the slightest departure from the rigorous enactments of the Puritans. Still, we all know by practical experience, that one day of rest and recreation out of every seven is intensely beneficial to all who observe such a periodical season of refreshment and repose.

The institution of the Sabbath dates back to an age and country where slaveholding was as common as hired labor is to-day. The Sabbath law was, in its intention, a humane and merciful provision against the overworking of human beings and animals alike. Read the Fourth Commandment of the Decalogue carefully through, and you must every one of you be thoroughly convinced that men and women, oxen and asses, as creatures who worked with scarce an intermission, except for nightly sleep, during six consecutive days of every week, were greatly blessed by having secured to them the rest of the Sabbath. In the olden days, when men were not to be moved, it appears, by any merely human mandate, at the authority of a real or assumed divine, revelation was absolutely necessary to compel tyrannical masters to allow their slaves some seasons of repose; and, as Solomon truly and wisely says, "A righteous man regardeth the life of his beast." The Sabbath law was as stringent concerning animals, as it was concerning men; while an extension of the same law insisted that the land should rest every seventh year, and by thus resting the land, oriental agriculturists prevented the soil from wearing out, and the land from becoming sterile through over-cultivation. So wise and so beneficent is the Sabbath law in its essential spirit, that we can none of us afford to disregard it here to-day, and we are happy to say that avowedly materialistic papers, such as the *Boston Investigator*, are as much in favor of intelligent Sabbath observance, as any Christian sheet can be.

The question which naturally arises is, What do you mean by Sabbath observance? We answer, We do not mean any sort of ecclesiastical observance, but a healthy cessation of business cares and vexations, for the whole of one day out of seven. Let people go to church if they like, into the parks, on to the water, or wheresoever they please; and if it is found necessary to employ some people on the day when others rest, an equitable arrangement might be made, whereby some people should observe the Jewish and others the Christian Sabbath. Still, as far as possible, all should observe the same day, for the purpose of rendering possible a calm and quiet general mental influence due to the absolute cessation of at least nine-tenths of the work done on the six working days. Jesus, in all his teaching and example, treated this question in the most practical

manner conceivable. He healed the sick on the Sabbath day, thereby dedicating it to the best good of the race physically, as well as morally and mentally; and when accused of being a Sabbath-breaker, he answered, "The Sabbath was made for man, and not man for the Sabbath."

In that statement he caused Moses to appear transfigured before the mental vision of those who claimed to be devoted disciples of the great Hebrew legislator; and when we pass on to a consideration of teachings yet more vital and important, we shall find the same transfigured Moses held up by Jesus to the people in place of the old Mosaic commands, whose literal barbarity is so shockingly repulsive to the enlightened thought of the nineteenth century.

When we spoke against the hanging of the Chicago anarchists, at the time of their trial and condemnation, we took for our text, "Whosoever sheddeth man's blood, by man shall his blood be shed;" but we coupled with it many words attributed to Jesus, taken from the Sermon on the Mount, in which he most emphatically dissents from the retaliatory interpretation of those grandly prophetic words, the full inner meaning of which can only be comprehended by a true theosophy, deeply versed in a knowledge of *Karma*, or the law of consequence. Several Boston newspapers were sent to us by friends in Massachusetts, containing lengthy reports of sermons by Christian ministers, approving of the execution of the anarchists. Almost every one of those sermons, delivered in Christian pulpits, were downright defiance of Jesus, and justified the comment of a friend who sent us the papers, "If Jesus were on earth to-day, those very ministers would cry out, 'Crucify him.'" We ask, in the name of common sense, How can preachers or hearers dare to be so hypocritical; or can they be so blind as to the meaning of words as not to see that their applications of old Hebrew texts to modern events are at deadly variance with the teachings they profess to regard as the words of incarnate Deity? The Christian Church will never put down iniquity, as long as it worships Jesus with the lip, and insults him in every act of legislation. Joseph Cook's old repeated babble, "May God, have mercy on their souls, but may the Government of the United States not have mercy on their bodies," was one of the vilest and most despicably inconsistent sentences any man professing to be a follower of Jesus could possibly utter or frame. As Moses Hull, editor of *The New Thought*, said at Mt. Pleasant Park Camp Meeting last August, "Why do these professing Christians condemn men for shaving the corners of their beards, for the same chapter in Leviticus which enforces the barbaric commands against which the Sermon on the Mount so forcibly inveighs, is as strict in its denunciations against shaving the whole face, as it is against adultery."

Swedenborgians can and do, to a limited extent at least, interpret the old law spiritually, and thereby assist in the transfiguration of Moses; but we regret to say that even among people professedly constituting the New Jerusalem Church, there are some who advocate capital punishment. "An eye for an eye, a tooth for a tooth," is still their motto, in spite of all that Jesus said so earnestly against it, and the singular anachronism is, that the very people who advocate these awful barbarities read as a portion of the divine word publicly in their churches the most emphatic condemnation of their own acts ever printed. We do not wish to be severe, but we can not resist repeating the words of an intelligent Oriental, who had just been studying the New Testament, "Well, it is difficult for me to see how any Christian can advocate capital punishment without being either an idiot or a hypocrite."

We ourselves have no difficulty in perceiving that the original intent of even such a monstrous act as decapitation may have been to deter others from crime, and therefore may have been legitimate; but that the wisest men of the East saw no deeper into human nature than to believe that doing evil that good may come, brings good to pass, is something we neither will nor can believe.

The lesson to be derived from the appearance of Moses on the Mount of Transfiguration is primarily and essentially the adjustment of our laws in harmony with the Sermon on the Mount. When the veil is removed, and law appears in its own intrinsic beauty, undimmed by any false disguise, there will no longer be any need for prisons, jails, and penitentiaries. Before these institutions, relics of barbarism that they are, are totally abolished, prison reform must be carried to such a pitch that going to prison will be looked upon in the same light as going to school or to a hospital.

Moral asylums are needed just as asylums for the blind, the deaf and dumb are needed; and as visitors go frequently to these latter institutions to watch the progress made by those who, often from some unknown cause, have been deprived of some natural gift, towards the obtaining or recovery of it,—so should prison inspectors take an active interest and sincere delight in the moral recovery of those who, often through infamous early training, or lack of training, have so comported themselves, as to render their temporary captivity within four walls necessary for their own reform and others' safety. We are not necessarians, and we do not condone offences; but what we do maintain is that love being the fulfilling of the divine law, only through loving administration is the

world to be redeemed from the innumerable errors which now curse it.

What a lesson the disciples of Jesus must have learned on the top of that mysterious Mount where Moses thus marvelously appeared rehabilitated in the garments of loving kindness! What a difficult lesson it was for Peter to digest, who, even at the most affecting moment of his beloved master's surrender of himself into the hands of his accusers, thought to advance that master's interest, by lifting up his sword and cutting off the ear of the high priest's servant Malchus! How small must be the mind of any cavalier who picks at the outward garb of the gospel story, and utterly fails to see how applicable are all the events therein recorded to the present day and this very land of ours. Was it, after all, enthusiasm for the master, or was it a feeling of spiteful revenge which lifted Peter's hand? He could not have been, at that time, very brave or noble, when he so soon after denied his Master! Hot-headed impetuosity is never associated with genuine fealty and lasting friendship. The man who would fight boldly for Jesus was the man who was the most ready, through cowardice, to deny him. Physical culture dissociated from spiritual culture develops the pugilist, who is never brave. The gymnasium, and certainly the fighting ring, will develop in one and the same person a Herculean body, and a pigmy soul; physical giants are often mental dwarfs. To strike a blow or fire a pistol is not courageous. Courage gives the soft answer and therewith turns away wrath.

Oh! how often do we witness the sad-denning spectacle of men and women seeking to enforce discipline by boxing children's ears, and other cowardly and wicked practices. Children grow up sneaks and criminals, become yet viler through the machinery of a law of hate and fear, when a loving, just, and merciful regime would educate the little ones, and reform the criminals.

But time warns us to be brief, so we must turn at once, ere we conclude, to the appearance of Elijah, or Elias, who was the embodiment of prophecy, as Moses was of law. Prophecy is said by Paul to be the greatest of all spiritual gifts. Now, what is prophecy? A prophet is a seer, one who looks ahead, who scans the heavens, and foretells coming events; but he is, most of all, an exhorter—one possessing the power to speak directly to the hearts and consciences, as well as to the intellects of his hearers. Between priest and prophet there is always the same difference that there is between inventor and copyist, between creative and imitative genius. Priests and those under them do not usually believe in prophecy, and they often stone the prophets. A prophet can not be confined within the narrow limits of any man-made creed, he cannot submit to having his wings clipped and living like an eagle in a cage. He must be free as the air, and he would rather starve than compromise. Of such pure metal was Elijah made, and of such, verily in every age and country, may it be said, "Their is the kingdom of heaven."

No earthly crown decorates their brow, no earthly honors and emoluments are theirs. Nor do they seek them; their motto is ever, "For God and for humanity," and their whole life is an exemplification of the truth to which, through good repute and ill, through fire and sword if need be, they steadfastly adhere. The significance of the appearance of Elijah on the Mount of Transfiguration is far removed above that controversial speculation which disputes over the literal identity of John the Baptist with Elias of old. Whether John the Baptist was a man Elias re-embodied is not a question of any vital moment.

Elijah is the synonym of prophecy, the representative of prophets everywhere, and for all time. When prophecy is transfigured, or, in other words, understood in the killing letter, but in the life-giving spirit, it no longer appears as unconditional as it did before. Israel of old was so favorably situated that all things seemed conspiring together to make of the house of Israel and of the city of Jerusalem the greatest nation and metropolis of the whole earth. Had Israel always remained true to her sacred trust, had she invariably adhered to the commandments of the decalogue, the day could never have arrived when the hated name of Cesar had to be the acknowledged king in Palestine.

It was scheming, circulating spirits which animated the demagogues in the days of Jesus to curry favor at the court of Rome and condemn the innocent Jesus to death, that, through many centuries as a deadly but most insidious poison, had been lurking in the veins of the Israelitish people. This alone it was which wrought their downfall and made it possible for the Christ to weep on Olivet. No more touching scene has ever been portrayed than that of the weeping Savior of a doomed humanity—not doomed by and cruelty of God, but self-destroyed, preferring war to peace, hate to love, falsehood to truth, vice to virtue. Is there a medical man who can not at once apply the scene of many cases among his own patients? Faithfully and patiently he has pointed out to them their errors, reasoning and remonstrating with them, till time and language were alike exhausted, and then, when they had proved utterly incorrigible in sadness, he has turned away and lamented the idiotic folly of men and women rushing headlong to physical perdition when the means had been placed within their grasp of working out their own salvation ere it became too late.

Prophecy is not prediction; solely or chiefly it is, first of all, and more than all, exhortation. The true prophet is a genuine exhorter, one who sets the truth before the world with convincing power and fervor; one who, with more than usual hindsight, insight, and foresight, knows the inevitable law of consequence more fully than his fellows, and consecrates that knowledge zealously, untiringly to the blessing of the world. No prophet can tell you what will, of necessity, befall you; but he can tell you what must inevitably accrue, if a certain course of action is persisted in.

Nothing is more natural than prophecy. From a spiritual standpoint prophecy is an exact science, and the understanding of it as such is the only master key to all those occult mysteries which continually beset us. When the followers of Jesus knew what prophecy really meant, all their national hopes were dashed to pieces; no longer could they regard the Infinite Jehovah as the tribal deity of the Jewish clan, specially, indeed almost exclusively, interested in the welfare of a fragment of the human race; a broader conception took possession of their minds, and henceforward God to them appeared as no respecter of persons, but a respecter of righteousness only. This sublime view of Deity was not new. The Hebrew prophets had entertained and expressed it long before; but there is little reason for supposing that the Jews as a people had ever risen to a general acceptance of the idea of a universal and utterly impartial Deity.

To apply our subject to vital issues of the living present, we have only to change the time and scene of the gospel episodes to render them intensely applicable to present conditions in this very continent of America, and in this very State of California. We need to press the matter still nearer home, and individualize the lesson of the story, by contemplating how poor a thing is bald prediction when applied to our own circumstances, while genuine prophecy, that gift of the spirit which Paul extolled above so many others, is the richest dower which can fall to the lot of any human being.

It would require a lecture on heredity to explain in anything like detail the working of the prophetic element in daily life. Supposing you are told your lungs are weak, and you believe it, and instead of setting to work to strengthen your system by healthy discipline you give in to the saddening thought—a thought most woefully depressing wherever entertained—that it is a part of your ill luck or adverse fortune to succumb to a terrible disorder. You fulfill a vile, and perhaps utterly baseless prediction by afflicting in thought with the very forces which tend to tear you down, while you might just as readily have affiliated with an opposite class of influences, association with which would have built you up; or take an instance on the other side; you are told that you inherit an exceptionally robust constitution, and that in consequence of being thus naturally vigorous you are bound to live a long life and enjoy excellent health to the end of your days; you fritter away your energy in dissipated dissipation. You will most certainly fall, like the hare in the old fable, while your less fortunately started neighbor may be the winning tortoise in the race.

These illustrations are intensely commonplace, but our ambition is to be practical, not to indulge in flights of eloquence or flowers of rhetoric. Let the history of the Jewish people two thousand years ago and the history of all peoples who have once been great, but who have yielded to the corroding moth of presumptuous self-satisfaction, lead us all, not only to aspire to, but yield to that glorious Elias, ministry of the soul, which, in the stentorian tones of a rugged and utterly inelegant dweller in the deserts, often proclaims to us the one means of escape from all the evils which menace us, when he lifts up his voice in the wilderness, and loudly cries: "Repent, for the kingdom of heaven is at hand." A kingdom of heaven is now at our doors. We are entering upon a new social, religious, and political order. The great industrial problems of the hour, the tremendous struggle between capital and labor, between monopoly and justice, can not much longer be dallied with; the final issue can not much longer be delayed by unsatisfactory temporizing in the way of palliative concessions, when radical reform is loudly called for over all the earth. Not those who fare delicately, and are clad in costly raiment are the prophets, but those who dare to lift up their voice in humanity's cause, espousing right and liberty even though their cry shall cause thrones to totter, and shall shake the hoary foundations of a false political system until it falls about the ears of those whose material interest it is to uphold it.

Let no cringing servility to wealth or fashion seal our lips, or cause us to lay down our pens. Let one and all buckle on the armor and fight with the spiritual and intellectual weapons of persuasive argument and forcible denunciation of wrong the demon tyranny which still holds multitudes in thrall. America, the richest, fairest, freest land beneath the sun; California, the Golden State, the land of fruits and flowers, most beautiful for situation, and blessed with a climate unsurpassed on the face of the earth, even with all your great advantages can not afford to trust idly in your luck, for if you do, and that speedily, hold converse with Elijah on the mountain, or, to drop all metaphor, lift high the banner

of pure morality upon the folds of which is ascribed the sacred watch-word, "Justice," all your advantages will be naught, for your unerring prophecy ever declares that nation and that state which is distinguished above others for her equitable government, her righteous laws, and her united people, shall assuredly wear the crown and wave the palm whenever the day arrives on which we shall see the inevitable justice of righteousness award the prize of supremacy to her, and her only, who, above all others, loves justice and mercy, and thereby serves the Eternal, and keeps His commandments.

## Cyclones.

EDITOR OF GOLDEN GATE.

I notice that our worthy President, Major C. Newell of this city, writing for the *GOLDEN GATE*, makes inquiry as to the cause of "cyclones," and ventures a theory of his own in regard to the matter—that is, that meteoric stones that have sufficient power and resistance to overcome the gravitation of the earth, yet entering our atmosphere, passing swiftly through it, thus causing the cyclone.

While I shall not attempt to explain the cause of cyclones, I can give a few reasons why I do not think his theory correct. I believe it was in 1842, perhaps as early as 1840, that a meteor fell to the earth near where I was then living, Grafton County, N. H. It passed over the towns of Grafton and Orange, and struck the earth in the town of Canaan, where it embedded itself in the earth nearly two feet. I think it must have weighed over a ton, for it was some over five feet long, and nearly four feet in thickness. As it passed over the town of Grafton, my father's family all saw it, and heard the noise as it passed through the atmosphere, and the explosion or concussion when it struck the earth over five miles away. It occurred about nine o'clock in the evening. It looked nearly as large as a load of hay, and was as bright as the sun, lighting up everything as bright as day.

The noise in passing through the atmosphere was a continuous roar, and when it struck the earth it sounded like the discharge of a large cannon. The evening in question was clear starlight, and still, and no atmospheric disturbance followed, to my recollection. I think I am certain as to that.

If Major Newell's theory is correct, I believe we would have had some demonstration at the time of which I am writing. Again, the cyclones frequently have a circular course, and sometimes turn at nearly a right angle. I think the Major will have to find some other theory. A friend at my elbow suggests that the multiplicity of telegraph wires has much to do with modern cyclones, but I hardly think he is correct; for if he were, Boston, New York, Chicago, and San Francisco would be nowhere. As I have no ancient spirits who come at my bidding, I think I shall have to wait a little for the true solution.

C. A. REED.

PORTLAND, March 14, 1888.

## Spiritual Colony.

EDITOR OF GOLDEN GATE:

I have been reading your most valuable paper the past few months, and to put it mildly, am greatly pleased with its tone. I have become much interested of late in your State, and wish to make inquiry and a suggestion, also. I wish to know if there are any good, cheap land, government or other lands, suitable for a large colony. If such lands can be found, other things being favorable, why can not we organize and settle a large spiritual society?

If any people in the world could make a success out of a colony settlement, we ought to succeed. I am confident that there are hundreds of Spiritualists scattered all over this cold, tornado-swept country that would embrace the first opportunity to join an enterprise of this kind.

Scattered as we are here, and ostracized largely for opinion's sake, makes many of us very anxious to join a spiritual community, where freedom is enjoyed by all, and each can express his honest convictions without detriment to himself, or offense to others.

Brothers of California, can you furnish the location? If so, put the ball rolling and formulate a plan, and recruits will join you from this side the Rockies rapidly. If this meets your approval, let us hear from you through the *GOLDEN GATE*. Pleased to hear the editor's opinion.

This short article is for the purpose of calling the attention of other and abler writers, and we trust you will take the subject up at once. H. B. FOREMAN.

PITTSFIELD, Ill., March 19, 1888.

I BELIEVE that there is no *away*; that no love, no life, goes ever from us; it goes as He went, that it may come again, deeper, and closer, and surer; and be with us always, even unto the end of the world.

THERE is a rabble among the gentry as well as the commonality, though their fortunes do somewhat gild their infirmities, and their purses compound for their follies.—*Brown*.

TRUE inward happiness is to be sought only in the internal consciousness of effort, systematically directed to good and useful ends.—*Prince Consort*.



# GOLDEN GATE.

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SATURDAY, MARCH 31, 1888.

### EDITORIAL FRAGMENTS.

The Spiritualist who earnestly and industriously sets himself at the task of developing his own spiritual powers, and thereby bringing the spirit world into his own life, has begun to learn what true Spiritualism means.

"Words, idle words!" are all discussions with those who, not wishing the truth for themselves, seek to convince you of your error! We have no time to waste with such. It is not the skeptic who does not care to be convinced, but the heart athirst for the living waters of Spiritualism, that we care to bother with. Hence, we shall permit Bro. Dille to go his way.

Evil disappears from the undeveloped human nature just in proportion as the good predominates therein. Then the true way to uplift humanity is not by fighting the evil, but by encouraging and developing the good. No man was ever made better by abuse, or unkindness of any kind, and none was ever made to see the error of his way by ridicule. When, O when, ye would-be educators and reformers of the race, will ye learn this fact!

After all that may be said or written upon the subject of psychic phenomena,—accounts of wonderful individual experiences, etc.,—every one must settle the matter for himself. No revelation to A can quite satisfy B, however much confidence the latter may have in the honesty or powers of discernment of the former. He must know for himself. The mind is so constituted that it can not accept the evidence of others in aught that relates to the seemingly incredible.

The higher phenomenal phases of Spiritualism should be reserved exclusively for the initiate,—that is, for those whose perception of truth has been so far unfolded as to enable them to discern "the things of the spirit." The psychic form is not for those who can not accept it. In fact, the presence of one inharmonious person in a seance room, unless largely counterbalanced by harmonious elements, will cause a vibration, or disturbance of the nice conditions essential to good results, and perhaps prevent the manifestations altogether.

It is utterly useless to thrust our facts or philosophy upon persons not ready to receive them. The fallow ground of the heart must be ready to receive the seed before there can be any prospect of fruition. "But," you may ask, "would you hide your light under a bushel?" By no means. There are hearts everywhere hungry for the truth. All such are ready to be fed. "Feed my lambs," said Jesus. He did not say, "Go catch my goats and force them to eat of the bread of life." "Aha, and ye shall receive." There must first come the condition of mind that prompts one to ask, then will he receive.

Brother Spiritualists, are you willing to see your papers—those that are a credit to our holy cause—languish and starve for want of necessary support? Are you willing to have your editors and printers destroy their health by breathing the vile atmosphere of a ramshackle den in an unsavory quarter of the city, simply because the rent is cheap, and they can not afford a better office? Church spies pierce the heavens everywhere, that cost somebody a mint of money. Can you not afford to assist the cause you pretend to love, just a little—especially as you have no pew rent to pay, nor churches to build, nor orphan asylums to provide for? We pause for a reply.

It may be asked, if none but initiates, or experienced investigators in the higher physical manifestations of psychic phenomena are to be admitted to seances for the development of the psychic form, how is any one to be convinced of the truth thereof? Conviction will come with spiritual unfoldment, and experience in the less startling phases of the phenomena. The seeker after psychical knowledge should not be too eager to grasp all truth at once. He should at least learn his alphabet before endeavoring to branch out in logic or the higher mathematics. It is well to study the philosophy of the spirit rap, or the nature of the trance, before endeavoring to take in the psychic form.

### "FROM THE MOUTHS OF BABES."

The Seybert Commission, in their investigation of spirit phenomena, overlooked or ignored one, and perhaps the most convincing phase of psychic power—that of child mediumship.

There are doubtless in the East, as there are upon this Coast, many children, and perhaps some mere infants, in whose presence may be witnessed manifestations of spirit power that can certainly be explained upon no theory of jugglery, or deception of any kind, on the part of the medium. If the Commission had really been desirous of the truth, they would not surely have omitted so important and conclusive evidence as this.

The writer is acquainted with a little girl of eleven years—Lizzie Plimley, of Oakland,—a timid, diffident little Miss, who passes readily into the condition of trance, when she is no longer the timid Lizzie, but a bright, vivacious maiden of seventeen, claiming to be partly of Indian blood, and giving her name as "Minnie." At such times, with eyes closed, she delights in drawing rude sketches, with colored crayons, mainly of Indian camp scenes, selecting the colors as with open eyes; or, in manufacturing toys or trinkets for the amusement of her little playmates—such work being entirely foreign to the tastes of Lizzie in her normal condition.

In passing under this influence, as we have seen her on several occasions, we have first noticed her eyes roll upward, followed by a quick twitching of the eyelids. She then for a moment appears to be asleep. Then, with her eyes closed as in sleep, she extends her hand, and greets cordially all with whom she, (Minnie, or the new intelligence), is acquainted, which does not necessarily include the acquaintances of Lizzie, who may be strangers to "Minnie." While under this control the tone of her voice, her manner, in short, her entire identity is changed. She is in fact another and distinct individuality.

Now, while any skeptic, or questioning scientist, pretend to say that there is any possibility of deception in this case? If so, we will take another case, that of a little boy yet under four years of age, until lately, and for some months, a resident with his grandmother under the same roof with the writer. When under three years of age, the mother of this child passed to spirit life. Shortly thereafter he seemed to recognize his mother's presence at times—would talk to her, and repeat what she said to him. Once, (and we think we have referred to the incident before), when taken to the cemetery by his grandmother and aunt to place flowers on the grave of his mother, Harry astonished his hearers by saying: "Mamma not in the ground; she tell me; I see mamma." And often since he has claimed to see her, and goes to her with his childish grievances.

Lately, Harry's grandmother has become an excellent trance medium, as have other members of her household. Harry recognizes the spirit controls of these mediums, frequently announces their coming, and calls them by name, never confounding the spirit with the medium.

A few days ago, while conversing with the principal control of his grandmother, a very intelligent spirit, named "J. A. Gray," an Irish Patriot, Harry came into the room, when, pointing to the medium, we said: "Harry, who is that?" "Mr. Gray," he replied. "But look," we said, "isn't that your grandma?" "No," he replied; "my grandma's not here; that's Mr. Gray."

Now, how is it that this child discerns the difference between his grandmother and this spirit, even to announcing the spirit's presence before it takes possession of her? Is there any other answer to the question than that he is a little clairvoyant and sees the spirit?

### MONEY BLIND.

Were such a thing as we call perfection possible, progression would ultimately cease. It is doubtless often attained in stages and conditions, when the thing or person attaining it passes into new spheres of growth or new conditions of development. Mortal mind can perceive scarcely a step beyond the world's present, progress in industrial and mechanical science, and therefore predicts the near termination of our globe's existence as an organized body.

We can not surely go beyond our existing capacity of mechanical creation, which permits the construction of a complete sewing machine in one minute, a reaper every fifteen minutes, three hundred watches in a day, ready for the market. More than this; one of those tireless monsters, the iron horse,—from the plans of a draughtsman to the making of every part from the unshapen metal to the engine itself, may now be constructed, complete and fit for duty, in one day.

But men have organized to protect themselves against the power that such possibilities may wield; and it has come to pass that all this mighty and magical industry may be paralyzed in a few minutes' time.

These conflicts between employer and employee are becoming more complicated as science and art bring greater possibilities, which we call the march of progress.

Great as our perfection in the arts and sciences, and the luxuries of living, we have not begun to

solve the true relations between industry and capital. The world in its mad race for dollars has given no time to the cultivation of the heart, conscience and finer moralities of being. When it is confronted with a problem of human rights it stands aghast, and cries out against our imperfections.

### THE MYSTERY OF THE AGES.

Under the above title, that highly gifted lady, Marie Cathiness, Duchesse de Pomar, has issued one of the most remarkable works ever written on "The secret doctrine contained in all religions."

To prove the amazing interest felt at present in these all-absorbing questions it is only necessary to state that the first edition of several thousand copies was completely exhausted in a few months, while the second, a still larger edition, is becoming scarce. It is difficult to surmise as to the number of editions this book is likely to pass through in the course of the next few years. The appearance of the volume is decidedly attractive; it is an elegantly bound work of over five hundred large octavo, very clearly printed pages; the paper and type are of the finest, but there is no unnecessary ornament. A very handsome frontispiece represents the gifted authoress, a magnificent, middle aged lady of commanding presence, and displaying in her refined and noble features unmistakable evidence of a highly developed intellect, coupled with sincere and deep spirituality.

The book is like the woman; it is clear, fresh, original, vigorous, and versatile. No claim is made for absolute originality from first to last. Indeed, many valuable questions from a variety of ancient and modern writers of the highest reputation and ability add immensely to its intrinsic worth. It would be extremely difficult to give a condensed review of such a work as this, owing to the exceedingly diversified nature of its contents. The following lines may, however, assist the general reader, who desires to know something of it prior to purchase:

"Universal Theosophy" is the subject treated throughout; and by this is meant divine wisdom itself, that wisdom which is from above, and from within, and with Theosophists, as with Swedenborgians, superior and interior states mean the same. Step by step the reader is led on an intensely interesting expedition through Egypt, India, Persia, Thibet, Greece, Rome, Turkey, Palestine, and we can scarcely say where he is not taken in search of the pearl of great price; the esoteric treasure veiled often very deeply in the gorgeous and expressive imagery common to the ancient Orient, and then again flashing forth without a veil concealing it in some sublime and unparalleled utterance of one of the world's truly greatest teachers. The particular benefit to be derived from a perusal of these pages is the knowledge it gives in small compass, and without long and labored research of the main features of all the great religions of the world. Of course it is not to be expected that all the elaborate detailed information contained in Mrs. Blavatsky's *Isis Unveiled* is to be found in *The Mystery of the Ages*, but we unhesitatingly commend this latter work to busy men in preference to the former, which is pre-eminently an encyclopedia of theosophic information.

Lady Cathiness has the happy faculty of gathering the very choicest fragments from the many able works she eagerly devours; a born lecturer, a woman of most retentive memory, and, best of all, with the very highest phases of intuitive and inspirational mediumship, she is wisely guided in her selection of materials. Having mingled extensively with the world in all its phases, and many countries, she knows exactly what the inquiring spirit of this busy age demands, and to meet this want she has ransacked the storerooms of ancient and modern literature to bring to a focal point the clearest and profoundest expressions of wisdom available to the industrious seeker after spiritual treasure. The broadest liberality, the deepest charity, the most uncompromising justice are leading traits of all its undertakings.

Only a royal spirit in union with a master mind could have brought Brahmins, Buddhists, Parsees, Christians, Jews, Agnostics, all on to common ground, to testify to the great universal fact of the reality of the spiritual life of man as a sharer in divine being.

Mr. Sinnett's *Esoteric Buddhism* is quoted from; so are many modern writings, including that excellent work, *The Spirit of the New Testament*, by "A Woman," and some of W. J. Colville's lectures on the same general topic. To all who desire to promote breadth and unity of sentiment among progressive thinkers; to all who desire only to tear down error that they may clear the site for the new temple of universal human brotherhood, and the spiritual religion of the future; to all who desire to take in almost at a glance the various means by which the great and good of every age and clime have reached the same high mountain top of spiritual discernment; to all who are seeking to distinguish the voice of the indwelling spirit of Truth, and walk in the light of the beams of the newly discovered truth, to all, in a word, who yearn for help and knowledge in the direction of spiritual culture, and who desire to a read work in which there is not an ill written line nor an uncharitable word, we cordially recommend *The Mystery of the Ages*.

Mrs. Owen boasts of the virtue and intelligence of Spirit mediums, and in the same issue editorially endorses that brazen and branded fraud, etc., etc.—Rev. E. R. Dille.

Mr. Owen, in said issue, does nothing of the kind. Are you, Bro. Dille, so little posted in the methods of the press as not to know that a star (\*) notice is not an "editorial endorsement," but simply an advertisement?

Rev. E. R. Dille, of Oakland, threatens to afflict society with his recent slang-whanging tirade against Spiritualism, by issuing it in pamphlet form; and he promises to send us a copy. Thanks, Bro. Dille, we will preserve it among our curios, as a specimen of modern Christian courtesy.

### SPIRITUAL WORK IN LOS ANGELES.

On Sunday last, March 25th, W. J. Colville was again greeted with very large and intensely interested audiences. The seating accommodation, as on previous occasions, was painfully inadequate, many persons standing throughout the exercises.

In the afternoon "Spiritual Culture" was the topic of a very earnest and impressive lecture, moreover, a very timely one. The ground taken was that the intense eagerness shown by many people to become phenomenal mediums was unhealthy; only a few can be singular or exceptional, while all may be great. A man may be great as a carpenter if not as an architect; a woman may be great as a housekeeper if not as a prima donna. There is room in the world for only a limited number of exceptional public people, but every man, woman and child can so adorn his or her station, whatever it may be, as to secure deep spiritual union with the truly great on both sides of the veil.

Artificial attempts to galvanize mediumistic powers into seeming life are worse than failure; they are dangerous. Wherever strong mediumistic powers exist they show themselves; when they do so they should be carefully fostered and applied to most useful ends. The daily duties of life furnish the best means for true development, though occasional retreats into silence and seclusion are intensely profitable.

The case of Jennie Leys was touchingly alluded to, and the opinion expressed that it was a mistake on her part to suppose that she would become eminently useful through such a long and sad seclusion. No one should blame any conscientious step, but we may doubt the wisdom of many actions whose sincerity is above dispute. The beautiful lines,—

The common round, the trivial task,  
Will furnish all we need to ask.

Strike the key-note to the true process of spiritual unfoldment. The only way to live happily, usefully, sublimely, is to feel the importance of the great good that lies hidden behind an unprepossessing exterior. Most lines of business are monotonous; much necessary work is drudgery unless it is brightened and hallowed by an all-pervading feeling that an immortal purpose is being worked out by means of it.

Developing circles and home seances are good in their way if properly conducted, but they are sadly liable to abuse if too much faith is placed in shaded apartments and the particular arrangement of a circle. We can never dwell too much on the fact of our thoughts inviting or repelling unseen influences, and when more stress is laid on mental and moral, and consequently less on outward conditions, results will be far more favorable than now.

Children's mediumship should be allowed to unfold naturally. It needs liberty, but no unnatural forcing. Where two or three are gathered in any name, with any specific intent, a response will come according to the bent of the mind which prompts and pervades the gathering.

Mediumistic power is supplementary, not substitutive; we should do all possible to educate ourselves, but mental attitudes are even more instructive than books and talks, for these do their work only as they stimulate the true spirit. A very pleasing poem followed the discourse.

In the evening "Salvation" was the theme, and according to prevailing testimony the lecture was one of the speaker's most inspired and masterly efforts. Tracing the idea of salvation from the earliest recorded times to the present day, the speaker forcibly contrasted the old idea of salvation by proxy with the noblest thought of the present age, that salvation from error and the love of it, not from penalty due, is the only deliverance we can know, and the only redemption we should desire. A very appropriate poem on "The Camel and the Needle's Eye" ended the services.

On Sunday next, April 1st, there will be a very fine musical service at 2:30 p. m., during which W. J. Colville will lecture on "The Natural and Spiritual Resurrection." At 7:30 p. m., special exercises commemorative of the Fortieth Anniversary of the Advent of Modern Spiritualism. W. J. Colville's lecture will be on "Rational Spiritualism the Religion of the Future."

W. J. Colville's class lessons have been remarkably successful. The smallest attendance on the most unfavorable night was over fifty, and the largest hitherto in the afternoon was nearly two hundred. The closing sessions take place Monday, April 2d, in Bartlett's Hall, at 7:30 p. m., and Tuesday, April 3d, in L. O. O. F. Hall, at 2:30 p. m. A farewell social gathering will take place Friday, April 5th, at 7:30 p. m.

ANNIVERSARY CELEBRATION.—A celebration of the Fortieth Anniversary of Modern Spiritualism, by the "Golden Gate Religious and Philosophical Society," under the ministrations of Mrs. E. L. Watson and J. J. Morse, inspirational and trance speakers, will be held at Metropolitan Temple, in this city, to-morrow (Sunday), April 1st. Following is the programme for the morning services: Voluntary, Senor S. Arrillaga; Hymn by the audience, "Our Citadel of Defence," (Coronation); Invocation, J. J. Morse; Duet, "Consider the Lilies," Miss E. Beresford Joy; Mrs. Laura M. Dodge; Anniversary Address, "The Needs of the Hour," by the President, Wm. Emmette Coleman; Vocal Solo, "Some Sweet Day, By and By," (W. H. Doane), C. H. Wadsworth; Short Addresses by Mrs. H. E. Robinson and G. H. Hawes; Doxology; Postlude, Senor S. Arrillaga. All are invited to attend the Children's Lyceum at 12:30 o'clock. Evening services at 7:45 o'clock, with the following programme: Overture, Senor S. Arrillaga; Hymn by the audience, "Joy to the World, the Darkness Flies," (Antioch); Inspirational Address, "The Fact We Celebrate and its Relation to Nineteenth Century Civilization," Mrs. E. L. Watson; Recitation, "Beyond," Miss Valerie Hickethier; Vocal Solo, "Heaven and Earth," Mrs. E. Beresford Joy, with organ accompaniment; Trance Address, J. J. Morse; Vocal Solo,

"Angels' Serenade," with violin obligato and piano-forte accompaniment, Miss E. Beresford Joy, Mr. L. Bressie, Senor S. Arrillaga; Benediction, Mrs. E. L. Watson; Postlude, Senor S. Arrillaga. Doors open free, and all invited.

### MRS. HUSTON'S SEANCES FOR MATERIALIZATION.

We had not time or space in our editorial columns last week to give as full an account of the materializing seance given by Mrs. B. Huston, under the management of Dr. Aspinwall, as we desired, and will therefore give our readers a more extended description in this week's issue. Her cabinet is made by drawing a curtain across the corner of the room, in the third story of No. 114 Turk street. The walls and floor are solid, and the Doctor insists upon the circle of sitters making a thorough examination of the cabinet, so that they can say of their own knowledge, that there was no opportunity or possibility of anyone entering the cabinet but the medium; and then after the medium (who weighs 177 lbs.) entered, if they saw persons half her size, males in full dress, or children, present themselves, he wanted them to use their judgment, as they would in any other affair of life. He also asks each person who is called to the cabinet, or when a spirit comes out and takes a friend by the hand in the circle, if the spirit is recognized, if they give their names and make themselves known,—he says he wants this public acknowledgment for the benefit of the circle, and that it also gratifies the spirit to know that it is recognized.

Between thirty and forty forms appeared, of all sizes, both males and female, and all were fully recognized by their friends. The spirits seem to take special pains to show their unvelled features to their friends, so that they may be recognized by their resemblance to their departed ones. We recognized fully those who came to us, and many who came were not half the size of the medium. There appeared but one (what is known as) cabinet spirit, who came first, as it was said, to prepare the way for others,—all of the rest, and there were many, being friends of those present. Usually but one form appears at a time, although two came out together a few times. For positive tests of spirit identity, her seances are truly remarkable.

THE HEALERS.—As yet there is no cause for alarm among male members of the medical fraternity as to women usurping the ranks. While women physicians are needed, and are now practicing among all civilized and semi-civilized nations, the fact that the medical profession is an arduous one, even for men, is sufficient to keep them in the majority. Since 1850 twenty-five hundred women have won first-class medical diplomas. This number includes only the so-called regulars, we presume, and is only one woman to thirty-five men in the various schools. But there is a host of genuine healers—born physicians, working miracles in the divine art, who are not counted as such when their works threaten the practice of a made-to-order M. D. Many a man and woman is living to-day who had been consigned to the dead by diplomaed skill, who owe their life here to that power not imparted from the pages of books, but from the living authors, and others not so enlightened, but endowed by the Giver of all good gifts with healing that flows like a fountain from their presence. He or she who has not known one of these can have but feeble conception of the physician of old, whose garments were permeated with the life he came to save.

AT ODD FELLOWS' HALL.—We are informed that Albert Morton has taken a new departure in his work for the presentation of spiritual truths to investigators, and has arranged with W. R. Colby and his daughter, Ida M. Colby, for a series of meetings in Odd Fellows' Hall, commencing at 8 p. m. sharp, to-morrow. The services will open promptly at 8 and close at 9 p. m., giving the friends across the bay ample time to take the 9:33 boat. Mr. Colby is well known as a successful medium for independent estate writing, clairvoyant descriptions and clairaudient tests as we can testify to from our own experience. Miss Colby will make her debut as a public platform test medium, and, we are informed, is a very clear clairvoyant and clairaudient medium, giving positive tests while in a conscious condition. Choice music. These seances will afford investigators opportunities to witness several phases of the phenomena presented under strict test conditions, and the closest scrutiny is desired by the mediums and manager.

WASHINGTON HALL.—Anniversary exercises by the Society of Progressive Spiritualists, commemorative of the Advent of Modern Spiritualism, will be held to-morrow (Sunday), at 1 p. m., in Washington Hall, consisting of a general conference appropriate to the occasion. Recitation and music. The following persons have kindly offered their services: Jno. A. Collins, W. W. McKaig, E. G. Anderson, Mrs. J. Schlesinger, T. Davis, Dr. S. N. Aspinwall, J. J. Morse, Mrs. R. H. Wilson, Mrs. Egger Aitken, W. R. Man, Mr. Miller, P. C. Tomson, W. R. Colby, W. H. Mills, Miss Sophie Egger, J. W. Maguire, Miss Eugenie Clark, Mrs. L. Rutter, and many others. All invited. Mr. John Slater has kindly offered to close with tests from the platform. Mrs. Foye will continue the good work in the evening at the same place.

I BELIEVE the time is coming when the Bible doctrine of spirit communion and spirit intercourse, stripped of all its grossness and humbuggery of modern day-dreamers and table-tipping quacks, will be a living truth to thousands who will walk in secret and conscious companionship with departed dear ones, and so be helped to "endure as seeing the invisible."—Rev. E. R. Dille.

Ahi! Bro. Dille, are you sure that time has not already arrived? We know it to, a multitude of unfolded spiritual natures, and we regret that you, a believer in inspiration and in the immortality of the soul, have not found it out.

—H. C. Wilson left on Wednesday last, for his home in Fresno county. He went by his own conveyance. His wife and son will follow him on Monday next.



## EDITORIAL NOTES.

—W. J. Colville's engagement at San Diego commences Sunday, April 28th.

—The Fortieth Anniversary of the advent of Modern Spiritualism will be celebrated to-morrow by Spiritualists generally throughout the world.

—Mrs. E. W. Bushyhead, wife of Ex-sheriff Bushyhead, of San Diego, and a noble friend of all true mediums, is on a short visit to friends in this city.

—The *Stockton Independent* and *Mail* both give glowing accounts of the wonders of independent slate-writing as witnessed by their reporters in presence of Fred Evans.

—There will be an adjourned meeting of the Board of Directors of the GOLDEN GATE Printing and Publishing Company, at this office, on Thursday, April 4th, at 2 o'clock P. M.

—The GOLDEN GATE has sort of gone to seed this week with long articles. If some of our two-column correspondents would bite off their ideas a little shorter, how happy we should be.

—Our correspondents must bear with us. We have a very large amount of excellent matter on hand, enough for a half dozen papers of the size of the G. G. Most of it will "keep," and will appear some time.

—The *Stockton Mail*, of March 26th, contains a long and interesting account of a seance with Mr. A. E. Briggs, a medium for physical manifestations, given at the residence of Mr. Frederick Arnold, a retired merchant of that city.

—The scandalous and crazy proceedings, referred to at length in Thursday's *Examiner*, has no reference whatever to Spiritualism. The principal actor therein declares positively that she is "not a Spiritualist," whereas we rejoice.

—The prospect is most favorable for a successful camp-meeting season in June. From present indications it will far excel that of any former year. With such speakers as Mrs. Lillie, Mr. Colville, and Mr. Morse, it could not well be otherwise.

—On Tuesday evenings, at 1330 Howard street, April 3d, Mrs. Elaine Reynolds will give a benefit materializing circle, to Mrs. and Dr. D. C. Smith, a worthy couple and true Spiritualists, who, from sickness and the infirmities of age, are in need of help.

—Correspondents should bear in mind that we do not encourage abuse or unkindness in the discussion of questions deemed worthy of consideration in the columns of the GOLDEN GATE. To insure publication their contributions should be free from this objection.

—Mr. and Mrs. Fred Evans will make their first appearance before a Stockton audience, at the Avon Theatre, to-morrow (Sunday) evening, Mrs. Evans giving oral tests from the platform, and Mr. Evans giving an exhibition of his wonderful psychographic powers.

—Dr. C. C. Peet will lecture in Curtis Hall, Oakland, Sunday evening, April 1st. Subject, "How to Unfold Mediumship." After the lecture there will be an opportunity offered to those who desire clairvoyance, clairaudience and psychometric power to develop the same.

—There are, says the *Banner of Light*, one hundred and twenty-two papers and periodicals published specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in this country, and ninety-eight in foreign countries.

—An Anaheim, Cal., subscriber writes: "I hereby send you \$2.50 in payment for a coming year. I have read the GOLDEN GATE since its first issue, being then in San Francisco, and shall continue to do so. Every number goes across the Atlantic to Copenhagen, to a friend of mine, who reads English, and who translates from it what he thinks is the best, and his translations are read throughout Denmark with great interest."

—An open meeting will be held on next Wednesday at 2 P. M., (and thereafter on the first Wednesday of every month), at the Home College of Spiritual Science, 324 Seventeenth street. Mr. F. E. Coote will open with an address on "The Science of Metaphysics as Taught and Practiced by Jesus," followed by speeches from teachers and students of the Science and its practical application. All are invited to be present and join in the proceedings.

—Those grand instruments for spirit work, Dr. and Mrs. Rogers, are about to open a class at their beautiful residence, 524 Eddy street, for instruction in the higher phases of psychic knowledge. Their small spirit pictures, both in oil and crayon, produced independently, are marvels of beauty and fidelity to those in spirit life they are intended to represent. While their life size portraits, which are developed only after weeks of faithful sitting, are necessarily too expensive for people of humble means, their small pictures, which are produced almost instantly, come readily within the reach of all. The Doctor also gives sittings for independent slate writing.

—The Progressive Spiritualists of Oakland held their usual services last Sunday at Fraternity Hall, cor. Seventh and Peralta streets. In the afternoon there was held the Children's Lyceum, which was followed by a social meeting which was very interesting. In the evening Mrs. Hendee was on the platform, and was listened to very attentively for three-quarters of an hour, after which she gave tests and read characters, by a strange coincidence, Mrs. Hendee was the first speaker of the second year of the organization of the Society, as well as the first speaker for the Society just one year ago. Mrs. Miller, of San Francisco, followed with symbol tests, and so interesting and satisfactory was she the session was continued an hour later than usual. Next Sunday there will be the celebration of the anniversary of Spiritualism at the same hall, and the exercises will be varied and entertaining. Mrs. Miller from San Francisco will be there, and other talent will be on hand to take part.

[Written for the Golden Gate.]  
Rhymes on the Fortieth Anniversary of  
Modern Spiritualism.

BY DR. DEAN CLARKE.

We greet again the joyful day  
We oft have hailed before,  
And with another tuneful lay  
We'll sing its praise once more.

Just forty years ago to-night  
A voice from Heaven came,  
Which said again: "Let there be Light,"  
And light began to flame!

At Hydeville, in New York, occurred  
Some strange, peculiar remarks,  
Whose weird-like sound at first was heard  
By Kate and Maggie Fox.

'Tis that event we meet to-day  
To celebrate its gain,  
'Tis that for which we pour our lay  
With joyful tongue or pen.

How strange, you say, so small a thing  
Should cause so much display!  
But list! my friend, those raps did bring  
"Good News" from far away.

Those startling raps, however small,  
A mighty truth revealed,  
A secret long concealed from all  
Was then by them unveiled.

"Glad Tidings" were by them tapped out  
From those we thought were "dead,"  
Which proved the fact beyond a doubt  
They are alive instead!

"The day of small things," we have heard,  
"No one should treat with scorn,"  
"Was from it came the ancient 'Word,'  
Whose truths are now reborn."

"Through babes and sucklings," we are told,  
"Did God perfect His praise,"  
Revealing truth to men of Old  
By humble means and ways.

"The weak and foolish He did choose  
To then confound the wise"—  
If *they* raps He now doth use,  
Why should the world despise?

Across a dark and dread abyss,  
Which has for ages yawned,  
Another world has come to this  
From which great light has dawned.

From Heaven to Earth a bridge doth span  
The glowing tide between,  
And Spirits cross it when they can,  
And oft they now are seen.

Is not this fact enough to make  
Mankind rejoice anew?  
And should we not all else forsake  
To glorify this day?

Just think *how great* the boon we hold,  
What truths of priceless worth,  
Our Spirit gifts are manifold  
Bestowed from Heaven to Earth!

The sick are healed, the blind restored,  
The dumb can use the tongue,  
The Spirit on all flesh is poured  
As when the prophet sung.

The gift in divers tongues to speak  
In trance or as inspired,  
Is heard in Sanscrit, Hebrew, Greek,  
Or any tongue desired.

Again we have the "Living Word"  
Through Seer and Prophet given;  
Once more are angel voices heard  
As erst they came from Heav'n.

The Psalmist strikes again his lyre,  
And sings his sacred song,  
As angels bards his soul inspire  
While Spirits round him throng.

As angels came in raiment white,  
Appearing as "young men,"  
So Spirits come to us "by night"  
Oft clad as they were then.

As Samuel came to Saul of Old,  
When filled with doubt and fear,  
So Spirits now a converse hold  
Through many a modern seer.

As Moses and Elias came,  
And one on Patmos, too,  
So Spirits visit us the same  
God's will on earth to do.

Yea, every "sign," and "spirit gift"  
By Paul or Jesus named,  
Are now in use our souls to lift  
As was by them proclaimed.

We need not go to fountains dry,  
Nor live on mouldy bread,  
We've new baptisms from the sky,  
And manna fresh instead!

The olden "faith" is changed to *right*,  
Belief we need no more;  
We *know* we talk with spirits bright  
More oft than those of yore.

We hold "communion with the Saints"  
In fact and not "by faith,"  
And when a seer "a vision" paints  
We know 'tis not araith.

The proof is found all o'er the earth  
To demonstrate our claims;  
He'll find, who calls our witness forth,  
An *hundred million names!*

Then who shall say we are deceived  
By fancy running wild?  
No truth of Science is believed  
From better proof compiled!

For forty years our cause has stood  
Gaiest foes on every hand,  
Who can't destroy it if they should  
Unite throughout the land.

It stands on Nature firm and strong,  
With Science for support,  
Though all the world against it throng  
'Twill bravely "hold the fort!"

In faith made firm by knowledge giv'n,  
Why should we not be glad?  
Our souls are filled with Truth's new leav'n,  
And nought should make us sad.

We've every reason to rejoice  
At this auspicious hour,  
If half our blessings we invoke,  
Or count but half our power.

Our minds from Superstition free,  
No more have fear and doubt,  
For Truth has won her victory,  
And cast those demons out.

The fear of God by us is spurned,  
The Devil now is dead,  
And Hell to *Shew* has been turned,  
And that we do not dread!

"The monster Death" no terror brings  
When now we hear his call;  
We know the soul hath Phoenix wings  
To rise from matter's thrall.

The grave is but the door to Life  
Immortal in the spheres;  
We yield our bodies without strife,  
And enter without fears.

Beginning there as we leave here,  
We on and upward press;  
By mental toil, from sphere to sphere,  
Forever we progress!

How glad are we these truths to know,  
How grateful should we be;  
Oh! let us ever thank bestow  
For Truth that makes us free.

Come, let us join with spirits brave,  
Who come for Truth to fight;  
'Tis Truth alone the world can save,  
And change the wrong to right.

Her standard let us raise on high,  
And challenge all the world;  
The hosts of error we defy,  
Our flag shall ne'er be furled.

With God and Angels on our side,  
With Truth for sword and shield,  
We'll wage our warfare far and wide,  
AND WIN THE BATTLE-FIELD!  
BOSTON, March 15th, 1888.

## PREFACE.

It might be well for the rest of them if one single philosophy, sect, organization or creed could take in all the wolves in sheep's clothing; and yet that one would be deserving of pity from all who believe good is to be found in all classes and religions, and who does not? There is hope for all evil, because it is ashamed of itself. Most of its forms seek the cover of night for transacting its schemes. Others assume the garb of respectability and go forth in broad day, doing pretended good, but planning its opposite. Last Summer a horse thief was doing the work of an evangelist in Indian Territory, making not a few converts. After a few weeks he was arrested and convicted of his true business. By industrious mechanical operations he released himself from prison, fled to Arkansas, where, under a new name, he began another series of revival meetings.

There is something singular in his, and other minds so determined, that while impelling the interests of their own souls' peace and progression, they seem conscientiously determined to set others on the right way. And yet a greater puzzle is to understand why the man, who attempts to play the double role of saint and sinner, smart enough to maintain the delusion for a time, has not the foresight to tell him exposure is sure to come. An honest rogue—one who pretends nothing else—is sometimes an object of commiseration; but who pities a hypocrite?

In all organizations of men there is found that faith and respect, that refuses to credit the sincerity of a member who disgraces the cause he represents or himself. And this is the right estimation in which to hold them—they are pretenders. When the world comes to so regard fraudulent mediums, Spiritualism will be lightened of its burdens of false accusation.

FREE LIBRARY AND READING ROOMS.—The San Diego *Bea* thus notices the Free Library and Reading Rooms recently opened by the Co-operative Spiritual Union, in room 18, of the Plaza Palace, on Third street, of that city: "A suite of double parlors have already been secured in this house, to be occupied when the books or—dered from publishers and wholesale houses shall arrive. In the meantime, the library committee return thanks to many liberal and progressive citizens of San Diego, for handsome and valuable donations in the way of books, funds, pictures and pamphlets. A monthly report of these donations will be published in the *Bea*, so that all may know who have been in reality the founders of the great enterprise. Representing no narrow creed, no clique, nor 'ism, the Society solicits contributions from all who have books to spare of a wholesome and high toned character. From small beginnings, they hope, by caution and energy, to accumulate such a library as shall help to educate the young of the country, and leave an impress for good on the age in which they live. Mary A. 'White is the Librarian."

Most people would succeed in small things if they were not troubled with great ambition.

## ADVERTISEMENTS.

DOBBINS' Electric Soap!

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READ THIS TWICE.

THERE is a great saving of time, of labor, of soap, of fuel, and of the fabric, where Dobbins' Electric Soap is used according to directions. ONE trial will demonstrate its great merit. It will pay you to make that trial.

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Beware of Imitations.

INSIST upon Dobbins' Electric. Don't take Magnetic, Electro-Magic, Philadelphia Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

DOBBINS' ELECTRIC!—And take no other. Nearly every grocer from Maine to Mexico keeps it in stock. If yours hasn't it, he will order from his nearest wholesale grocer.

READ carefully the inside wrapper around each bar, and be careful to follow directions on each outside wrapper. You can not afford to wait longer before trying for yourself this old, reliable, and truly wonderful Dobbins' Electric Soap.

## Mrs. Ada Foye in Oakland.

EDITOR OF GOLDEN GATE:

Mrs. Foye held another of her seance meetings in Hamilton's upper hall last Tuesday evening, March 27th. The hall was filled to the extent of its room, and even before the time set for the opening of the meeting, it became necessary to open up the communicating doors into the adjoining parlors, to afford accommodation to the many unable to find seats in the main hall. The remarks that Mrs. Foye made in the opening of the seance were excellent and fitting, while her tests as usual were good. Mrs. Foye will hold another meeting at the same place next Tuesday evening, April 3d.

F. D. GOODRICH.

Old age is the night of life, as night is the old age of day. Still night is full of magnificence, and for many it is more brilliant than day.

I clipped the above from the GOLDEN GATE of this date, and as I am growing old, or have had experiences enough to be called old, will ask you if you can't agree with me in saying:—Old age is the morning of life, as youth is the night, which must precede the coming of the morning. Youth is surrounded with limitations, reflected light, causing many errors. But in old age the darkness, or negative conditions, are overcome by the direct positive rays of the *morning light*, which heralds the glory of the full day.

Yours, etc.,

A READER OF THE GOLDEN GATE.

SAN FRANCISCO, March 24, '88.

## IT BEATS THE DOCTORS!

[FREESTONE, SONOMA CO., CAL.]  
February 28, 1888.

DR. PIERCE & SON—Gentlemen:—I take great pleasure in writing you that the Electric Belt which I bought at your office last Fall, for my son, has cured him of a severe attack of neuralgia, which the doctors could not cure. They examined him and said he had the "hip disease," or something of the same kind, and that it would cost me from \$400 to \$500 to have him cured; but one of your \$16 belts cured him, and he is now a strong, healthy boy, with no sign of "hip disease," or anything else the matter with him. Electricity is the remedy for me and the rest of my family. You will probably remember that one of your Electro-Magnetic Trusses cured me of rupture after I had suffered with that complaint for several years. I consider Dr. Pierce's Electric Belts and Trusses to be the best ever manufactured, and will heartily recommend them to all sufferers. Yours truly, CHAS. S. COLLINS.

The afflicted should read Dr. Pierce & Son's advertisement in another column of the GOLDEN GATE.

## FORM OF REQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of request is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

## ANNUAL MEETING.

The Annual Meeting of the Society of Progressive Spiritualists will be held Sunday, April 8, 1888, at Washington Hall, 35 Eddy street, at 2 o'clock P. M., for election of a Board of Directors, and such other business as may be properly brought before it.

MRS. S. B. WHITEHEAD, Sec'y.

Advice to Mothers.  
MRS. WINDSLOW'S SCOTCH SYPHON should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

## PROFESSIONAL CARDS.

CLAIRVOYANT AND TRANCE MEDIUM.  
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MRS. JULIANA JACKSON,  
The Noted Magnetic Healer,

Will visit Sacramento for a few weeks, where they will be pleased to receive their friends.

504 K Street, SACRAMENTO, CAL.

## NOTICES OF MEETINGS.

HEADQUARTERS OF THE GNOSTIC SCHOOL, and Society—Room 17, Flood Building, Market street. Sunday Lectures, 11 a. m. Mrs. Chasney will lecture and give psychometric readings, 7:45 p. m. Prof. Chasney will lecture. All seats free. A voluntary collection. Sunday class in Theosophy conducted by Mrs. Chasney at 2:30 p. m. Admission, 25 cents. Night class in Physical Culture, Oratory, Elocution, and Dramatic Art conducted by Prof. Chasney, Mondays at 8 p. m. Day class in the same, Fridays at 2:30 p. m. Night class in Psychic Culture, Psychometry, Mental Unfoldment, Mental Science of Healing, and all kindred subjects, conducted by Mrs. Chasney, Tuesdays at 8 p. m. Day class in same, Thursdays at 2:30 p. m.

SPIRITUAL PHYSIOLOGICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, at 11 a. m. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 12:30 p. m. All services free.

PSYCHOLOGY AND SPIRIT PHENOMENA.—There will be circles for the investigation of spirit phenomena and development of mediums at 7:30 and 9:30 p. m. Oakland, every Sunday evening, at 7:30 and Sunday afternoon, at 2:30. Pupils may be psychologized, the quickest way of development. Admission, 25 cents.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 2 P. M., Washington Hall, 35 Eddy street. Free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 p. m. All are invited. Admission to tests.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrew's Hall, No. 111, Larkin street. Interesting addresses, followed by tests in mediumship. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meet every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 7 and 7:30 p. m.

## PUBLICATIONS.

## A NEW DEPARTURE.

Spirit Eona's Legacy to the Wide Wide World to be sold by Agents and through the House direct.

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

[TITLE PAGE.]

## SPIRIT EONA'S LEGACY TO THE

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VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

—{ OR THE }—

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## Theosophy.

EDITOR OF GOLDEN GATE:

In the issue of the GOLDEN GATE of March 17th, appears an article entitled, "Reasons For and Against Theosophy," which, on account of the misconceptions concerning Theosophy contained therein, deserves something more than passing notice.

The writer of the article referred to asserts that "the fount of knowledge from which Theosophy derives its teachings is India," and cites the condition of that people, which he believes to be one of "abject poverty of the masses, and cruelty and degradation of character," as largely attributable to the prevalence of Theosophical belief among them.

It is exceedingly hard for the man born and bred under the influence of western civilization, almost completely wrapped up in his interests, and whose highest God is mammon, to conceive of happiness, content, and a certain high spiritual condition, as being the possession of a people outside the pale of his own environment. Egotism, one of the greatest of human failings, so colors and crooks the vision, that it is almost impossible to see the actual condition of other people as it really is. We arrogate to ourselves the only right, and condemn all who differ with us—often, too, without even a partial examination of that which we judge.

A portion of the Indian people, it is true, are in a low condition, as is the case in every country where the influence of civilization as being in a state of abject poverty, reveling in cruelty and degradation of character, would not be in accordance with fact. It is not the intention of the writer to go into particulars in the defense of India, but a study and investigation along that line which are interesting in that nation's condition, may lead to the discovery that while they, as a people, are not under the dominance of an aggressive and material civilization, such as holds sway in western lands, yet a superior spiritual susceptibility on a high plane may be found among them as a whole.

It is for the individual to determine which is the higher and more elevated condition, and he will do so according to his own standpoint of observation and experience. In the endeavor to arrive at a fair conclusion, however, it might be well to consider whether our civilization of the present is, in its innermost essence, of higher capacity, or whether it is not rather a means to an end, that end spiritual growth and attainment on a much higher plane of achievement than is now recognized. Certainly, a people given up to material interests and acquisitions is not in a state conducive to spiritual growth. It is barely possible that a given people may have passed through a material and physical experience, in its place requisite and necessary, and are now upon a higher plane of action.

However India may be generally regarded, evidence is available that she is the custodian of the highest plane of knowledge hitherto locked up and inaccessible, but which is now being given out to those who are ready for its reception. Sanskrit literature, which has until recently remained a closed and sealed book, is now yielding up its wondrous truths, so that man has but just begun to have a clear comprehension of the "why and the wherefore," the "whence and the whither," and to sight his own destiny as outlined upon the map of eternity. Access to these founts of priceless knowledge, the garnered wisdom of ages now hoary in oblivion, is had only by the student earnest in his search for truth, and actuated solely by aspirations of a transcendental nature.

That India is the original fount of Theosophical knowledge, is not true in fact. That India is the home and birth-place of Buddhism is true. But Buddhism does not constitute all of Theosophy, any more than Catholicism, or any one Protestant denomination constitutes the whole of Christianity. Theosophy includes much of Buddhism, as it does much of every other religious belief, and claims for itself superiority over all, in this—that it is not all of any one religion, but is the essence of that which is wise, true, and good of all religions. From its very nature, it supersedes in excellence and wisdom the religion of any one people, or people, in this sense, Theosophy shows that wisdom of all peoples, and of all ages. Not only is this true, but it claims emanation originally from a source higher than man, and also that all religions have had their origin in it.

Theosophy may appear to partake more largely of the principles of Buddhism than of any other religion, and probably does. That condition is due to the fact that Buddhism, *exteriorly*, is identical with Theosophy to a great extent. The fact that Buddhism, even in its exoteric sense, holds sway over about one-third of the world's population to-day, after the lapse of a time greater by six hundred years than the age of Christianity, is forcible proof of its inherent truth and freedom. That some of the principles of Buddhism have permeated many religions, and are now leaving the whole world of religious thought, is not because it is Buddhism, but because it is *Truth*, which knows no time, no place, nor people, but is universal and all-including, and when the time arrives for its reception, it recognizes no obstacles in the way of its progress.

The most characteristic idea of Theosophy not only "seems," but *is* the supremacy of spirit over matter. It is this difference which constitutes them two; if no difference existed, there would be but one religion, and the religions would be alike, neither are they exactly equal. Theosophy asserts the existence of both spirit and matter, and their interdependence, but claims the superiority of the former over the latter; in fact, spirit manifests itself through and by the agency of matter. Spirit is the eternal, the immortal, the immortal, but is always subservient to it. Without matter in some form, though so ethereal that to man's material sense it appears to be more of spirit than matter, spirit could not manifest or have knowledge of itself. Spirit is ever the intelligence that manipulates matter for its own ends and uses.

The object of Theosophy is not "to create a class of people who could exist on a handful of rice and a few yards of cotton clothing," but its true object is to enlighten man and enable him to so understand and locate himself, in relation to the laws that govern the universe, that he may restore harmony and union with nature and the Absolute, which conduces to his highest happiness and unfoldment, looking toward perfection.

Theosophy has no set creed or dogma, written or verbal, to the conformance of which its adherents are held, and no submission, but rather teaches that each individual should cultivate that manner of life which will best lead him toward the attainment of his own highest aspirations. It teaches the presence of the Divine in every human breast, which, if heard and heeded, will lead him into communion with the Absolute, the Absolute to him, the Absolute of his highest conceptions, and that the higher and farther he progresses, the greater will be his conceptions of that Absolute. It also teaches that to know, man must learn, and that learning is at first by the sense, and then by intuition and deep study, and that he will be rewarded only in the exact ratio of his conformance to the conditions. It teaches that the spirit is an eternal entity, whose history covers the great, silent past, and whose journey is the illimitable future; its object and purpose the fulfillment of an immeasurable capacity; that all eternity is but a continuous possibility for achievement and unfoldment; that the innumerable avenues of knowledge leading to infinite wisdom are to be its chosen walks. It discourages the cultivation of the intellect, in its narrowness of comprehension of the others, but encourages the development of the *whole* man, so that each cord in his entire nature shall be attuned in harmony to the whole. Desires of an earthly and perishable nature, that glow and burn with the fierce violence of a consuming fire; passions that sear the face, heat the eye, and bend the form; the silent and suppressed fungus growths of the lower nature, which fester and poison, all must be allowed to die out and disappear. Purity, love, truth, and wisdom are the touchstones of success, being at once the means and object of attainment.

Theosophy has no controversy with Spiritualism, or any other religious belief, nor with any science or philosophy. It exercises toward all that spirit of charity and fellow-feeling which is born of the broadest liberality, and which recognizes good in all. Theosophy holds that any given man or thing that influences or leads man to higher conceptions of truth, and is conducive of purer individual life, is sacred, and is serving high ends. It may not agree that the truths, as seen and striven for on a particular line, are the highest truths, for it recognizes that truth is many-sided, but to obtain a view even from one side is deemed an upward step. In this sense, Theosophy feels an interest and sympathy in every work which has for its object the elevation of humanity, and never attempts to obstruct or retard, but rather, in its own way, aids and assists.

In his consideration of the principle and theory of re-incarnation, the writer of the above-named article shows such ignorance and misconception of the subject, that were it not for the false impression it might leave upon those who are honest inquirers, it would be passed without a word. To those who are seeking the truth upon this matter, it may be said that there is quite an extensive and explicit literature extant and accessible, bearing upon re-incarnation, and that the study of which will enable them to obtain correct and reliable information. Hearsay and partial knowledge can not be depended upon to many keen and critical minds to be idly contented. No one, from the standpoint of partial knowledge, is qualified to accept or reject it, though it may be found, upon study and investigation, to be more plausible of belief than would appear at first glance.

Theosophy asserts that upon no other known theory can the apparently unjust condition and inequalities of individual life be accounted for than upon the theory of re-incarnation. Re-incarnation rests entirely and solely upon the law of cause and effect, asserting that a given cause produces, sooner or later, an effect of the same nature upon the same plane, always, however, attended by an impulse which imparts an upward tendency. The existence of man upon earth, with all his mental, physical, and spiritual characteristics, is the effect of previous causes, that effect itself, in turn, assuming the

phase and action of causes, which, at a subsequent time, shall work his further growth and development.

Materiality is in its nature. The spirit, which is the eternal ego, eternal as having had no beginning in the past, and as having no ending in the future, is the real, true self, and manifests in many personalities, each personality constituting a separate life. Every incarnation or manifestation of the ego as a personality is an advance along the spiritual line, as compared with the previous one, and each individual re-incarnates many times on the earth plane.

At death, or within a comparatively short time after the personality, which is not the spirit or ego itself, but merely a vehicle it utilizes for the purpose of growth, and which at death is done with, perishes. All that the spirit, the eternal ego, has learned in any way which is of a lasting and imperishable nature, is stored up for subsequent use in its next incarnation so that a new re-birth is begun upon the basis of the highest development attained in its previous incarnation. There is no retrogression, but always an advance. The personality, the vehicle, perishes when its usefulness is ended; the spiritual ego continues to exist, and utilizes again and again that phase of manifestation in matter which is best adapted to its growth, and which ultimately enables it to merge into the Infinite.

To enable one to grasp and understand these ideas it is necessary to realize the difference between the true and the false, the real and the unreal—that which is eternal as compared with that which is temporal and perishable. The spiritual ego being eternal is concerned with the eternal, not with the transient and passing.

If the attempt be made to square the principles of re-incarnation with preconceived ideas of what should be according to man's finite conceptions, failure may attend the effort; but a sincere and earnest desire to know the unknown, and to understand the mysteries of being is felt, most satisfactory results may be obtained. Man is, to a degree, the arbiter of his own destiny. The road along which he is to journey is inexorably marked out; but whether he will hasten or linger, whether he will enjoy the journey or suffers largely upon himself. Theosophy teaches that the individual is superior to time, place or circumstance, if he so will; that the door of universal knowledge is open for the attainment of wisdom to him who earnestly and devoutly seeks to know the Temple of Truth. For the idle and indolent, wisdom exists not, but attends upon honest effort.

He who realizes the hollowness and mockery of temporal and worldly objects, and feels the spirit within him yearning for that which the world can not give, let him heed, for it is the God within him making the way, whether he enjoys or suffers, that man the hour has struck for the attainment of higher things. List to that voice; retire into thyself, and commune with thine innermost nature. Seek the silence that knows no sound save the throbbing of the great soul, and when meditation holds thee, then thou dost sound the depths of infinite wisdom, the light beams from the great central Heart will guide and instruct thee.

ALLEN GRIFFITHS, F. T. S.

## "Beyond."

EDITOR OF GOLDEN GATE:

I received the book, "Beyond," last July, and have now read it for the twentieth time, each reading giving me much soul food, and I think it the most natural, concise and simple statement of spirit I have ever read, and know of no book that can bring so much consolation to sorrowing souls as this.

During my sojourn in earth-life of seventy-six years I have not read any messages from the spirit home that have brought me so much consolation and assurance that my loved ones, who are mostly on the other shore, will meet me as I enter the new life in the beyond. It has been one of the longings of my soul to know something of the real life beyond the grave, and this book, "Beyond," has come to me with the plainest and most simple answer to my inquiry that I have ever found, and this is the reason why it is my constant companion during the few remaining years left for me here—now I am patiently waiting for the boatman to ferry me into the beyond.

This book, "Beyond," and the dear messages in the GOLDEN GATE "from the spirit side of life," have brought the clear light of this religion of loving kindness and spirit return in great abundance to my soul.

I am a stranger to you, the spirits and medium through whom your messages are received, but I can not willingly pass into the beyond without thanking all of you for giving these glorious messages to the hungry souls of the mourning ones in earth-life. Please accept my best regards, and desire that the GOLDEN GATE, in the editorials of which I find only the spirit of a loving endeavor, may ever be on the side of right with charity to all.

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Don't be misled by the cheap pianos of dealers and agents, who see their chances of selling a poor piano at a low profit of \$200—\$300—\$400—\$500—\$600—\$700—\$800—\$900—\$1,000—\$1,200—\$1,400—\$1,600—\$1,800—\$2,000—\$2,200—\$2,400—\$2,600—\$2,800—\$3,000—\$3,200—\$3,400—\$3,600—\$3,800—\$4,000—\$4,200—\$4,400—\$4,600—\$4,800—\$5,000—\$5,200—\$5,400—\$5,600—\$5,800—\$6,000—\$6,200—\$6,400—\$6,600—\$6,800—\$7,000—\$7,200—\$7,400—\$7,600—\$7,800—\$8,000—\$8,200—\$8,400—\$8,600—\$8,800—\$9,000—\$9,200—\$9,400—\$9,600—\$9,800—\$10,000—\$10,200—\$10,400—\$10,600—\$10,800—\$11,000—\$11,200—\$11,400—\$11,600—\$11,800—\$12,000—\$12,200—\$12,400—\$12,600—\$12,800—\$13,000—\$13,200—\$13,400—\$13,600—\$13,800—\$14,000—\$14,200—\$14,400—\$14,600—\$14,800—\$15,000—\$15,200—\$15,400—\$15,600—\$15,800—\$16,000—\$16,200—\$16,400—\$16,600—\$16,800—\$17,000—\$17,200—\$17,400—\$17,600—\$17,800—\$18,000—\$18,200—\$18,400—\$18,600—\$18,800—\$19,000—\$19,200—\$19,400—\$19,600—\$19,800—\$20,000—\$20,200—\$20,400—\$20,600—\$20,800—\$21,000—\$21,200—\$21,400—\$21,600—\$21,800—\$22,000—\$22,200—\$22,400—\$22,600—\$22,800—\$23,000—\$23,200—\$23,400—\$23,600—\$23,800—\$24,000—\$24,200—\$24,400—\$24,600—\$24,800—\$25,000—\$25,200—\$25,400—\$25,600—\$25,800—\$26,000—\$26,200—\$26,400—\$26,600—\$26,800—\$27,000—\$27,200—\$27,400—\$27,600—\$27,800—\$28,000—\$28,200—\$28,400—\$28,600—\$28,800—\$29,000—\$29,200—\$29,400—\$29,600—\$29,800—\$30,000—\$30,200—\$30,400—\$30,600—\$30,800—\$31,000—\$31,200—\$31,400—\$31,600—\$31,800—\$32,000—\$32,200—\$32,400—\$32,600—\$32,800—\$33,000—\$33,200—\$33,400—\$33,600—\$33,800—\$34,000—\$34,200—\$34,400—\$34,600—\$34,800—\$35,000—\$35,200—\$35,400—\$35,600—\$35,800—\$36,000—\$36,200—\$36,400—\$36,600—\$36,800—\$37,000—\$37,200—\$37,400—\$37,600—\$37,800—\$38,000—\$38,200—\$38,400—\$38,600—\$38,800—\$39,000—\$39,200—\$39,400—\$39,600—\$39,800—\$40,000—\$40,200—\$40,400—\$40,600—\$40,800—\$41,000—\$41,200—\$41,400—\$41,600—\$41,800—\$42,000—\$42,200—\$42,400—\$42,600—\$42,800—\$43,000—\$43,200—\$43,400—\$43,600—\$43,800—\$44,000—\$44,200—\$44,400—\$44,600—\$44,800—\$45,000—\$45,200—\$45,400—\$45,600—\$45,800—\$46,000—\$46,200—\$46,400—\$46,600—\$46,800—\$47,000—\$47,200—\$47,400—\$47,600—\$47,800—\$48,000—\$48,200—\$48,400—\$48,600—\$48,800—\$49,000—\$49,200—\$49,400—\$49,600—\$49,800—\$50,000—\$50,200—\$50,400—\$50,600—\$50,800—\$51,000—\$51,200—\$51,400—\$51,600—\$51,800—\$52,000—\$52,200—\$52,400—\$52,600—\$52,800—\$53,000—\$53,200—\$53,400—\$53,600—\$53,800—\$54,000—\$54,200—\$54,400—\$54,600—\$54,800—\$55,000—\$55,200—\$55,400—\$55,600—\$55,800—\$56,000—\$56,200—\$56,400—\$56,600—\$56,800—\$57,000—\$57,200—\$57,400—\$57,600—\$57,800—\$58,000—\$58,200—\$58,400—\$58,600—\$58,800—\$59,000—\$59,200—\$59,400—\$59,600—\$59,800—\$60,000—\$60,200—\$60,400—\$60,600—\$60,800—\$61,000—\$61,200—\$61,400—\$61,600—\$61,800—\$62,000—\$62,200—\$62,400—\$62,600—\$62,800—\$63,000—\$63,200—\$63,400—\$63,600—\$63,800—\$64,000—\$64,200—\$64,400—\$64,600—\$64,800—\$65,000—\$65,200—\$65,400—\$65,600—\$65,800—\$66,000—\$66,200—\$66,400—\$66,600—\$66,800—\$67,000—\$67,200—\$67,400—\$67,600—\$67,800—\$68,000—\$68,200—\$68,400—\$68,600—\$68,800—\$69,000—\$69,200—\$69,400—\$69,600—\$69,800—\$70,000—\$70,200—\$70,400—\$70,600—\$70,800—\$71,000—\$71,200—\$71,400—\$71,600—\$71,800—\$72,000—\$72,200—\$72,400—\$72,600—\$72,800—\$73,000—\$73,200—\$73,400—\$73,600—\$73,800—\$74,000—\$74,200—\$74,400—\$74,600—\$74,800—\$75,000—\$75,200—\$75,400—\$75,600—\$75,800—\$76,000—\$76,200—\$76,400—\$76,600—\$76,800—\$77,000—\$77,200—\$77,400—\$77,600—\$77,800—\$78,000—\$78,200—\$78,400—\$78,600—\$78,800—\$79,000—\$79,200—\$79,400—\$79,600—\$79,800—\$80,000—\$80,200—\$80,400—\$80,600—\$80,800—\$81,000—\$81,200—\$81,400—\$81,600—\$81,800—\$82,000—\$82,200—\$82,400—\$82,600—\$82,800—\$83,000—\$83,200—\$83,400—\$83,600—\$83,800—\$84,000—\$84,200—\$84,400—\$84,600—\$84,800—\$85,000—\$85,200—\$85,400—\$85,600—\$85,800—\$86,000—\$86,200—\$86,400—\$86,600—\$86,800—\$87,000—\$87,200—\$87,400—\$87,600—\$87,800—\$88,000—\$88,200—\$88,400—\$88,600—\$88,800—\$89,000—\$89,200—\$89,400—\$89,600—\$89,800—\$90,000—\$90,200—\$90,400—\$90,600—\$90,800—\$91,000—\$91,200—\$91,400—\$91,600—\$91,800—\$92,000—\$92,200—\$92,400—\$92,600—\$92,800—\$93,000—\$93,200—\$93,400—\$93,600—\$93,800—\$94,000—\$94,200—\$94,400—\$94,600—\$94,800—\$95,000—\$95,200—\$95,400—\$95,600—\$95,800—\$96,000—\$96,200—\$96,400—\$96,600—\$96,800—\$97,000—\$97,200—\$97,400—\$97,600—\$97,800—\$98,000—\$98,200—\$98,400—\$98,600—\$98,800—\$99,000—\$99,200—\$99,400—\$99,600—\$99,800—\$100,000—\$100,200—\$100,400—\$100,600—\$100,800—\$101,000—\$101,200—\$101,400—\$101,600—\$101,800—\$102,000—\$102,200—\$102,400—\$102,600—\$102,800—\$103,000—\$103,200—\$103,400—\$103,600—\$103,800—\$104,000—\$104,200—\$104,400—\$104,600—\$104,800—\$105,000—\$105,200—\$105,400—\$105,600—\$105,800—\$106,000—\$106,200—\$106,400—\$106,600—\$106,800—\$107,000—\$107,200—\$107,400—\$107,600—\$107,800—\$108,000—\$108,200—\$108,400—\$108,600—\$108,800—\$109,000—\$109,200—\$109,400—\$109,600—\$109,800—\$110,000—\$110,200—\$110,400—\$110,600—\$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[Writes for the Golden Gate.]

The Kingdom of Heaven.

A new born spirit, shut from realms of light,  
Was groping through the mists of earth, alone,  
Seeking the hosts of saints, in armor bright;  
The plumed angels, harping holy song,  
Before the great white throne, (his priest had  
taught)  
That held the King of all the hosts of Heaven;  
And, earth-bound still, (although he knew it not)  
He lingered round the minister, when, at a  
sudden, the acolytes were chanting; for he said:  
"Here shall I see the Lord, now I am dead."

The tinted lights in rainbow windows pour  
A flood of glory on the altar high;  
Polished mosaics, in the chancel floor,  
Reflect the candles burning uselessly.  
Aureoled saints look forth from every wall,  
And, peeping from yon fleecy, pictured cloud,  
Down from the ceiling, cherubs seem to call  
Blessings on heads beneath in reverence bowed.  
"Sure," said the spirit, "sure the King of  
Heaven  
Must come here sometimes, when his word was  
given."

But empty still the gorgeous minister stood;  
No wings, save those in pictures, fanned the air,  
And all alone that earth-bound spirit stood,  
Day after day, until, in his despair,  
He cried aloud: "God's mercy! Can it be  
That I have dreamed error, all my life?  
While Luther told the truth? Oh, then I'll flee,  
And save myself, may be, by dint of strife,  
From endless hell, that, though I feel it not,  
Must surely come to one so wrongly taught!"

He sought a chaste and well proportioned hall,  
Where blooming flowers on a platform stand;  
Where row on row of thoughtful faces fall  
Beneath the eye of one who holds command;  
Who sways them with his silver tongue in prayer,  
Or leads them, with a well trained choir, in  
praise;

Who holds them spell-bound, while he speaks so  
fair,  
In words that glitter like the rainbow sprays  
Of cataracts, that face the sunshine bright,  
And fling their jeweled arches, built in light,

He tarried in that temple, long in vain;  
But never found the Savior that he sought.  
He watched the Christian told, six days, for gain,  
Grasping advantage, when he sold or bought;  
And saw that all this pomp and show was  
Only in church, as once he found his own;  
That all that congregation's thought of God  
Lay in their silver-tongued exhorter's tone;  
Their sole religion heaping prayer and praise,  
To flatter an ideal God always.

Long did he wait, till terror and despair  
Seized the poor spirit, and he cried in woe:  
"Oh, can it be there is no God to care  
Whether or whence his children come or go?  
Is there, indeed, no breath from Heaven's clime?  
And where is that unnumbered host?  
And must I wander through a dying time,  
Alone, alone, irrevocably lost?  
Is there no Jesus, washing sins away?  
Oh, what a fool I was so long to pray!"

"There is no lake of fire! Hell is here!  
Hell is this earth that I have loved so well!  
Oh, how shall I escape this doom of fear,  
When power and praise can never raise the  
spell!  
Would that—Ha! Stop!—They say that in the  
East,  
The far, far East, they worship God as one.  
Let me away, and in the glowing breast  
Of that far Orient, let me find at last  
"No God but God! For He begetteth not,  
Nor is begotten," is the Truth there taught.

"ALLAH HU AKBAR!" peals the solemn cry,  
O'er the white dome, thro' evening shadows  
slanted,  
From storied minarets that pierce the sky,  
Like Arab lances, round the low tents planted.  
The solemn chant has hushed the throng'd bazar;  
And rich and poor, beside each other kneeling,  
Lies to that music fallen from afar,  
Sweeter than sweetest chimes, o'er meadows  
stealing.

"Sure," said the Spirit, "God must answer  
where  
So many people bow in earnest prayer."

The distant desert, like a furnace glow,  
Far to the West of Ghizeh's pyramid:  
The Lion Maid, in passionless repose,  
Keeps her long vigil o'er the secret hid.  
The Arab mother lathes her babe, to-day,  
Down where the lotus blooms, beside the Nile,  
Where MOUSSE's self in floating cradle lay,  
And thinks it blessed by ALLAH's special smile.  
Yet, spite of prayer to greet the even star,  
That earth-bound spirit found God still afar.

He wander'd on to India's gilded piles,  
Where jewell'd BRAHMA's brandish'd six-fold  
arms;  
Or plac'd BODHI's never-ending charms,  
Promised a negative Nirvana's smiles.  
He found man everywhere, at praise and prayer,  
From log-adorned savages in caves  
To marble palaces for priests, where  
Religion shades the births and else the graves;  
And everywhere he found the best's they taught  
To be the thing he knew that it was not.

Wearied at last, and giving up the task,  
The lonely spirit rais'd his eyes above,  
And cried in torture: "Is there none to ask?  
No friend to help? No creature left to love?  
Oh, God of Nature, who made every star;  
Oh, God, who must be—or how came I here?  
Thy wandering child he calls to thee, afar,  
And begs one friend, however humble, hear!  
Oh, God of Nature, crying in the night,  
I give up all my creeds, and pray for light!"

That very instant came a blinding ray,  
Flooding the place with radiance from heaven,  
Rolling the mists that gathered cold and gray.  
About the spirit, so long tempest-driven,  
He saw the throngs that make the so-called  
dead,  
Busied in labor, 'mid the haunts of men;  
Where honest, pure, struggling struggle,  
Alone, but helps a brother in his pain.  
He listen'd, and a clarion sounded clear,  
Voicing the angels' chorus, "God is here!"

Yon spirit with the jewels in his crown,  
That flash their radiance, o'er thro' Heaven's  
light  
Whose chaste'd soul proclaims that he has won  
His place at last, thro' many a stubborn fight;  
Once earth-bound, now within the highest sphere,  
Yet knows himself no nearer God in heaven,  
Will smile and tell you, "God is always near.  
As much to you as me his face is given.  
He comes to *us*, in whatsoever state,  
That work their prayers, not say them while  
they wait."

I. O. N.

A miser grows rich by seeming poor;  
An extravagant man grows poor by seeming  
rich.

Suggestions from an "Editorial Fragment."

EDITOR OF GOLDEN GATE:

While reading your most excellent  
"Editorial Fragments" in March 3d issue,  
you say, "We have seen Spiritualists  
traveling by rail, roll under the head of  
their spiritual papers in order that their  
few passengers might not mistrust the  
nature of their reading." I think such  
Spiritualists make a great mistake, for I  
have found the reverse action of the  
above to give me much pleasure.

While traveling from Portland to the  
Dalles the other day, I was reading the  
GOLDEN GATE. After becoming tired of  
reading I laid it down by my side; then  
a young man sitting directly behind me  
tapped me on the shoulder, and asked  
me to let him see my paper. As I handed  
it to him I asked him if he had made the  
acquaintance of the GOLDEN GATE, and he  
replied he had seen a few copies, and he  
liked it very much. After he got through  
it, he took a seat by me and entered into  
conversation on Spiritualism. He said  
he had never had a very good opportunity  
to investigate it, but he had been stopping  
in San Jose a few months, and he  
said, as good fortune would have it, he  
had taken a furnished room of a lady  
who was a Spiritualist, and she had  
opened his eyes to the beautiful truths to  
be learned by its teachings. He said he  
went to San Francisco and became some-  
what acquainted with Mr. W. J. Colville,  
and he said he (Colville) was a grand sur-  
prise to him; he had private conversations  
with him, and attended some of his lec-  
tures on the science of Spiritualism, meta-  
physical sciences, etc., and of all the per-  
sons he had ever met with, he approxi-  
mated nearer to Jesus than any other.

Well, we passed the time very pleas-  
antly, and as both of us were going to  
pass the night at the Dalles, we took  
hotel together, and after supper went out  
for a walk. While walking I said to him  
I would like very much to listen to Mr.  
Colville's lectures, and to meet him per-  
sonally. He said he knew I would ad-  
mire him. He also replied, "If you have  
nothing to do this eve, I will relate to  
you some of his advanced teachings as  
well as I can remember, if you would like  
to have me." I thanked him, and said  
I should admire to listen to him. So,  
taking seats by ourselves, he, in an earnest  
and quiet manner, related to me some  
of the grand truths and beautiful thoughts  
coming through Mr. Colville. He said:  
"Mr. Colville was a man beyond com-  
pare, and of course I can not do him  
justice."

But I thought this young man had a  
very retentive memory and a grand pro-  
gressive mind; he was a lawyer, well edu-  
cated, a fluent conversationalist, and but  
twenty-eight years old. I mention these  
facts to show the vast difference between  
this young man and one of sixty-three  
years of age, my next social encounter a  
few days later.

While traveling from Pendleton to La-  
grande in a caboose car on behind a  
freight train, I found a commercial traveler  
and myself the sole occupants of the car,  
and as we would be together several hours,  
we naturally entered into conversation; he  
being rather egotistical, and liking to tell  
of his ups and downs in life, and I being  
a better listener than talker, we were both  
very well suited. I soon found him to be  
a keen, wide-awake commercial travel-  
er, and I think his appearance bore him  
out when he said, "I am sixty-three years  
old, but none of the young men can get  
away with me yet." He told me of a  
fortune of \$100,000 he had made in New  
York City, and lost during the Southern  
Rebellion, when there were such great  
fluctuations between gold and paper  
currency; but not in the least disheart-  
ened, and with good credit, he soon  
found himself on the high road of pros-  
perity again, and in a few years had ac-  
cumulated \$50,000, but in a few years he  
had lost all of that. But nothing daunted,  
he started again, and had very good suc-  
cess, raised a large family, gave his chil-  
dren a good education, and they were all  
taking care of themselves now. And he  
thought to avoid some of the perplexities  
of doing business for himself, he would travel  
for some good house, then, when his day's  
work was done, he could relieve his mind  
until the next day. Well, as evening was  
approaching, and we would soon separate,  
I thought I would see if he had any idea  
of an endless life, or a religious side to  
his nature, so I asked him: "How much  
longer do you intend to follow this active  
life?"

"Well," said he, "I think about five  
years. I have some property, and I am  
getting \$500 per month and expenses  
paid. I think I will have a competency  
by that time, as I only have myself and  
wife to support."

"Well," said I, "what then?"  
"Then I will take life easy, visit my  
children, and enjoy myself."  
"Well," said I, "what then?"  
"Well, I suppose I will lay down and  
die, as every one else does some time, and  
I will be the last of me."  
I said, "Do you think it possible that  
you will live as a spirit?"

"No, not a bit of it. What does any  
one know about a spiritual life? Nothing  
whatever. The ministers preach it be-  
cause it is their trade; they know no more  
about it than I do, neither do any of our  
scientists or most learned men; therefore  
why should I bother my brain about that

that no one can know anything about?"

As we had arrived at our destination I  
made no reply, but I thought to myself  
evolution is ever going on, and it will not  
be a great many years ere all earth's chil-  
dren, with half the brains this man has,  
will see and know the truth, that this life  
does not end with the decay of the phys-  
ical body, but as Holmes has written,—

"But the tired spirit waiting to be freed  
On life's last leaf with trembling eye shall read,  
By the pale glimmer of the torch reversed  
Not this, but the end of volume first."

Your fragment above called this letter  
from me, because I have ever found it the  
best way to be loyal to one's colors and  
never ashamed to show them, such has been  
my experience. Fraternally yours,  
P. HASKELL.

PORTLAND, Oregon.

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PROFESSIONAL CARDS.



[Written for the Golden Gate.]

## A Coward's Part.

BY G. D. D. HOWARD.

If an angel came to me to-night,  
As I lie here with all my sister's we,  
And said, "Here, take the gift I bring:  
Take peace, and joy, and endless rest."  
If, as his promised gift, I saw a grave  
Nestling whispering peace, where mated birds sing sweet,  
If all about the grave were loving faces of those whom we  
call dead,  
All looking with their radiant eyes toward that land which  
we call Heaven.  
Would I accept it and sink down and be for time no more?  
No. At either side are weaker hands that need the help  
of mine.  
At either side are sadder hearts that mine can cheer and  
bleed.  
It were a coward's part, because my sun is hid,  
To make the life of others darkened by one little ray.

## Invocation.

O thou who lightest suns and stars,  
And bloomest in the rose,  
Upheavest mountains from the plain  
Whither the streamlet flows,  
Before whom angels bow their face,  
Shedding that glory bright,  
Which decks the earth in majesty,  
And clothes the heavens in light,  
Fixes Thy mandate on the sea,  
Ever to be obeyed.

"Thus far—no farther—shalt thou go,  
Here let thy waves be stayed."  
Mute Nature looking up to Thee,  
Involuntarily power:  
The tiny flower lifts its head,  
And asks for sun and shower.  
Thus we Thy favored children come,  
Bringing unto Thy shrine  
All thoughts of goodness, faith and love,  
And on Thine altar twine  
These precious gems, from Thy dear hand  
Entrusted to our care:  
And while we offer due to lift  
Our humble hearts in prayer,  
Grant us, O God, that we may be  
Ever approximating Thee,  
In Nature's laboratory grand.  
Controlled by Thy synthetic hand,  
We read the earth, the sea, the skies,  
But Thee we can not analyze!

In our great ignorance we cry  
And ask for wisdom from on high—  
Wisdom to comprehend Thy way,  
To grow in grace from day to day;  
In deeds of mercy to extend  
The helping hand to feeble friends;  
Enriching all in poverty  
In the chains robes of charity.  
We ask for wisdom, Lord, to see  
Thy hand in every mystery:  
To feel the grief our heart so tries,  
Is Thy great mercy in disguise.  
And grant us faith, most gracious Lord,  
That when the silver loosed cord  
And broken bowl attend the hour  
Of Thy great analytic power,  
So free from sin and glorified,  
We shall the mystic storm comprehend—  
Attracted to that blissful shore,  
Peopled with loved ones gone before.  
Graciously grant our prayer—and then  
The glory will be Thine! Amen.

JANUARY 1, 1886.

—SARAH K. SAKK.

## If We Knew.

If we knew the woe and heart-ache  
That await us on the road;  
If our lips could taste the wormwood,  
If our backs could feel the goad,  
Would we waste to-day in idleness,  
For a time that ne'er may be?  
Would we wait in such impatience  
For our ships to come from sea?

If we knew the baby fingers  
Pressed against the window-pane  
Would we cold and stiff to them  
Never trouble us again;  
Would the bright eyes of our darling  
Catch the frown upon our brow?  
Would the print of baby fingers  
Vex us when they do not?

Ah! those little ice-cold fingers,  
How they point our memories back  
To the hearty words and actions  
Strewn along the backward track!  
How those little hands remind us,  
As in snowy grave they lie,  
Not to scatter thorns, but roses,  
For the living by and by.

Strange, we never prize the music  
Till the sweet-voiced birds have flown;  
Strange, that we should slight the violets  
Till the lovely flowers are gone;  
Strange, that summer kisses and sunshine  
Never seem one half so fair  
As when winter's snowy pinions  
Shake the white down in the air.

Lips that bloom with the seal of silence  
None but God can roll away  
Never blossomed in such beauty  
As adorns the mouth to-day.  
And sweet words that thrill our memory  
With their beautiful perfume  
Come to us in sweeter accents  
Through the portals of the tomb.

Let us gather up the sunbeams  
Lying all around our path;  
Let us keep the watch and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of to-day,  
With a patient hand removing  
All the briars from the way.

—MRS. MAY RILEY SMITH.

## Labor and Wait.

Think not that martyrs die in vain;  
Think not that truth so soon will fail;  
We only break to form again,  
We only bow before the gale.

There growth up a mighty will,  
And time will only give it force!  
It tendeth to an object still,  
Though somewhat swerving in its course.  
Though vengeance were the battle-cry,  
And fell revenge first drew the sword,  
We seek a nobler victory,  
More firm in act, more true in word.

And all the failures in the past  
But make the future more secure;  
The triumph of our cause at last  
By योग suffering enters.

Secure in truth, we wait the day  
As watchers wait the morning light;  
The false alarm need dread delay,  
For time will only strengthen right.

—ROBERT NICOLL.

## The Difference.

She stood beside the summer sea  
As radiant as the morning  
I read in her entranced eyes  
That love was born.

She crouched beside the winter sea  
As though all hope had fled  
I saw within her haggard eyes  
That love was dead.

## Interesting Experiences.

EDITOR OF GOLDEN GATE.

I send you what you and your numerous learned readers can not fail to regard as a very extraordinary production, not only in a literary and metaphysical sense, but especially so by the manner in which it was obtained.

Years ago at a seance of the then Mrs. Crindle, that nondescript mental individuality known to the spiritualist wonder hunters by the name of "Mr. Gruff," addressed me by name, and inquired whether I regarded God as a personal or an impersonal Being. I replied that it was too deep a question for me to solve, and asked him for his views in regard to it. Without hesitation he answered: "God is both personal and impersonal. The poor Indian's untutored mind sees Him in the clouds and hears Him in the wind; sees Him in stones and in the running brook, and knows, in short, just as much of His essential characteristics as the most profound philosopher, who says His center is everywhere, and circumference nowhere."

He or it (but for convenience I will accept it as masculine personal) indulged at considerable length in a really learned dissertation on "Creative Power and Natural Laws," without raising the speculative inquiry whether mind preceded matter, co-existed with, or was developed by it, nor once entering into the biblical theological arena.

A year or so after this, at another of this same medium's seances, I asked Gruff to repeat that lecture. "Can't do it," was his prompt reply. "That night I was inspired; we need inspirational help as much as your mediums; I expect Capt. Bird can tell you about it."

The cabinet was a corner of the room; a curtain across the angle; it opened, and the so-called Capt. Bird, a superior looking man, apparently a 180-pounder, appeared and called me. While exchanging greetings, he holding my right hand, "little Effie" caught hold of my left. "I'll bite your finger, Doctor," she said, and looking down I saw her little white teeth seize it playfully, childlike.

Capt. Bird took a sheet of paper from the table, and as he closed the curtain Effie called out as if surprised: "Oh, Mr. Bird has fell down through a hole," dematerialized as we supposed, for certainly there was no hole in the floor.

I returned to my seat. Then after several unrecognized forms had appeared, a beautiful young lady came out from the little corner, and calling, walked directly toward me. I met her two or three yards from the cabinet in a clear light. She told me that she was the daughter of the editor of *Mind and Matter*. "I want," said she, "to make peace between you and my father. You should be in mind that he is a medium," implying, as I supposed, that sensitives might be so controlled as to do what their normal or right reason would not approve. I was not aware, till then, that any body knew of rather ill-natured letters having passed between Mr. Roberts and myself.

Soon after this the stalwart form of Capt. Bird again filled the doorway of the cabinet, and here let me add that the light had been constantly such as to make it simply impossible for a confederate to approach that cabinet without being plainly seen by every one of the twenty or more of spectators.

Bird called and handed me a manuscript, of which the following is an exact copy, except a few of the punctuations—every word has been preserved, and not one added:

## MR. BIRD'S COMMUNICATION.

MR. CRANE.—You asked me to define Deity—whether God exists personally or impersonally? The grand central and creative agency throughout all organic and inorganic matter, exists impersonally, and this mighty source of all life can never be individualized. This agency that you term God always has existed—always will exist, now and forever. Generations to come will look back upon the Ritualistic beliefs of the Evangelical creeds of to-day with wonder at the crude ideas of a Personified God exercising a minute supervision over all human affairs—with His index finger pointing out one road leading to eternal happiness, and another to everlasting misery—both being trod by millions of wayfarers, either predestinated from the beginning to taste the bliss of celestial happiness with His elected saints on high, or fore-ordained to forever suffer the pangs of eternal damnation in an endless hell. We are at war with Christianity as it exists in the credal faiths of its followers, and we shall constantly strive to turn and overturn such fool conceptions of Deity. And to do this successfully the foundation walls of the varied religious beliefs of the churches of to-day may be undermined by the vigorous and persistent efforts of all those mortals and spirits who are fully resolved to carry on the work we have inaugurated. This is a vast theme that I can not even touch upon to-night; but higher and more advanced spirits have promised to wait the breath of their inspiration and experience upon me, and when the conditions are more favorable, I will continue this important subject.

W. BIRD.

And I will now respectfully inquire whether an Ecclesiastic, Metaphysician, or Scientist can be found in the Bay City whose genius is equal to the production of a disquisition on the above—that most recondit problem of the ages—that will compare with it.

Without the careful study of the significance of phenomenal facts during the past forty years the world would have been still dependent on faith alone, unassisted by "proof palpable" to sustain its hope of man's continued existence beyond the grave.

In the above and kindred experiences we have the proof palpable, provided the

facts are what they appear to be. If they are not what they seem, then it logically belongs to parties who so aver to furnish the proof of fraud, and they should be mindful meantime of the ruling of Brother Bundy and Doctor Wolfe that each seance or isolated fact should rest on its own merit. Consequently, it by no means follows that an exposure disproves the genuineness of the seance I have described. It could not have been hallucination for me, for the apparently materialized forms were plainly seen by all. While it is my strong desire to remain a non-combatant in the warfare among a class of people whose motto should most emphatically be, "Peace on earth and good will to men," and whose respectability as a class imperatively demands that all and each who claim to be Spiritualists should act in accordance with that sacred maxim, I have determined to risk the consequences of laying the above before your readers.

I have not intentionally written in the interest of any medium, for or against, but in the interest of the cause. If the "materializations" I described were fraudulent, I deem it a duty of any one who thinks so to explain how the thing could be done, independent of supermundane agency.

I am aware that the medium in question has been repeatedly charged with fraudulent practices, and those charges sustained by apparently conclusive evidence. But by the way, my object in placing the above facts before your readers, is to awaken inquiry into the possibility of a person being possessed of extraordinary mediumistic gifts, and at the same time morally capable of practicing shameless trickery; or of any woman's ability to organize and sustain for years a system of frauds that need as highly educated men as Captain Bird for confederates. And withal, able to deceive as sagacious men as Dr. N. B. Wolfe and Dr. Gould into a belief that bogus materialization is genuine.

Yours for the cause,

G. B. CRANE.

ST. HELENA, CAL.

[Written for the Golden Gate.]

## Signs Preceding the Dawn of the New Dispensation.

BY S. W. JEWETT.

In the year of our Lord 1780, the day of wonderful darkness came to hand. In New England, all business was laid aside, and the inhabitants fainted and fainted for fear of the general judgment day. Their homes were lighted, the same as in the evening. My parents, then in Connecticut, used often to speak of it.

Then in December, 1833, the whole canopy of heaven above us was brilliantly lighted, by the falling of millions of stars, so called, at the time. In every place, the central point of movement commenced directly over our heads, and had the same appearance everywhere, the meteorites falling in the form of an umbrella, down to the earth. This writer was an eye witness.

Then, soon, commenced "the dawning light," at Hydesville, the opening of "the new dispensation," as is found recorded in the New Testament. "All in this generation should come to pass," and this light is lighting every man that cometh into the world, if he will but accept it.

And while all the world was asleep, and dreams of earthly pleasure filled the consciousness of men, "like a thief in the night" the dawn of better days was approaching in the heavens. The clouds of materialism were drifting away before the onward pressing spirit of liberality; and as the fleecy mantle of the sky was rent, these clouds, upon aerial wings, fled before the presence of the spiritual philosophy. Light dawned upon the world at a secluded point, and through the simplicity of children, so wisely ordered, as to prevent another open crucifixion.

In 1847-8, one John D. Fox and family lived in a rented house in a small village, out some twenty miles from Rochester, N. Y. Fox was known as the "Hydesville blacksmith," quite industriously working at his trade. The family were exemplary members of the Methodist Episcopal Church. It was here, in a small house, where the "Rochester knockings," so called, first commenced, and unaccountable noises were heard every night. The mediums were children, Kate and Margaret, little girls of tender age, and the first indication of intelligence given was on March 31, 1848.

While in bed, late at night, the youngest of these girls said in sport, "Do as I do. Count one, two, three, four, five, six, etc., at the same time striking one hand in the other," all of which was responded to by some invisible agency. Then Mrs. Fox asked if it were a spirit, and was answered by two sounds. The sounds came instantly, as described.

Then immediately neighbors were called in, and so on, until hundreds of persons came there to investigate, and went away confounded. And then intelligences soon gave the world to know that the spirits were to come and manifest through their mediums, and others, varying in their manifestations; and that before twenty years should expire, spirits should return and be seen and heard and touch and talk, giving unmistakable evidences of spirit return, as recorded in older Bible times.

All of which, and more too, has since been given, and yet not all are converted.

But before the year 1900 shall set in, greater things than the prescient will occur, to prove that angels have bridged "death's river," with the glad tidings that we all shall live forevermore.

OAKLAND, CAL., March 1888.

[Written for the Golden Gate.]

## Budding Life.

BY ANNA SMITH WILLIAMS.

Soon our time-worn, old earth will be responding to its ever yearly duty. "I would seem that a part would forget and fail to rouse at the call of Spring, but not so to this law of God; how readily his seeming hand servants rally, and grandly each little twig, bush, bud and flower starts, at the trumpet sound, into its new life, although old from repetition. Every year, budding life, brings a newness with it to the soul filled with reverence for the All-Creator; it speaks volumes of praise and thanksgiving. To feel that we are of God's creating is sufficient to rouse the soul and cause the heart to burst into a new life of higher living, that we may as tiny twigs more perfectly do our life work.

While our hearts are so filled with the joy of all nature there is, to many, an accompanying sad thought. The rousing of all life at the Master's call is ever accompanied by the flickering of many life-lamps that finally fade from sight at nature's Spring time. A law it seems that budding of organic life and sleeping of human life should travel our earth home as twin brothers.

A second thought brings with it a glorious beauty. May it not be that the wasting of the human is but the rousing of the heavenly? Is it not sweet to think that our dear ones have but thrown off their outer raiment and are budding into their true glory in Heaven's Home.

Sorrow not at the budding of earth,  
Tis Heaven's season of rejoicing;  
Angels watch the Spring-time mirth,  
Happiness fills Heaven's morning.

Only one Judge is just, for only One knoweth the hearts of men; and hearts alone are guilty or are guiltless.—Edwin Arnold.

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